

Ibn Qayyim al-Jauziyyah

Provisions *for the* Hereafter

4

Zad-ul Ma'ad
fi Hadyi
Khairi-l 'Ibad

Taken from the Guidance of
Allah's Best Worshipper

Translated by
Jalal Abualrub

Edited by
Alaa Mencke & Shaheed M.Ali

Islamic Learning Media Publications

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Second Edition

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Translator's Introduction

All thanks and praises are due to Allah, Whom we thank and seek for help and forgiveness. Whomsoever Allah guides, will never be misled and whomsoever He misguides, will never find someone to guide them. I testify that none has the right to be worshipped, except Allah, Alone without partners, and that Muhammad is Allah's slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴾

{O you who believe! Fear Allâh¹ as He should be feared and die not except in a state of Islâm²} [3:102],

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

{O Mankind! Be dutiful to your Lord, Who created you from a single person [Adam], and from him [Adam] He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand [your mutual rights], and [do not cut

^[1][by doing all that He ordered and abstaining from all that He forbade]

^[2][as Muslims, with complete submission to Allâh]

the relations of] *the wombs* [kinship]. Surely, *Allâh is Ever an All-Watcher over you*}[4:1],

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

{O you who believe! Keep your duty to Allâh and fear Him, and speak [always] the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [Muhammad ﷺ], he has indeed achieved a great achievement [will be entered into Paradise and saved from the Fire]}[33:71-72].

Verily, the best speech is Allah's *Kalam* (Speech¹), and the best guidance is that sent with Muhammad (ﷺ). Verily, the worst matters are matters of innovation (in religion), and every innovation is a *Bid`ah*, every *Bid`ah* is *Dhalalah* (sin, heresy) and every *Dhalalah*³ is in Hellfire.

This book is one of the important resources of knowledge for those who seek to know the *Seerah*⁴ of their

[1][Allah speaks with what He wills whenever He wills; this is one of His Attributes, none is equal or similar to Him.]

[2][ﷺ, or, (ﷺ) or, *Salla allahu `alaihi wa-sallam*; this statement means, may Allah's peace, honor and blessings be on him.]

[3][meaning, those who invent the *Bid`ah*]

[4][*'Seerah'*, is in reference to the Prophet's life-story.]

Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), as well as, the *Fiqh*¹ learned from it. This is a book that is unique in that it explains the *Sunnah*² through the *Seerah* and the *Seerah* through the *Sunnah*. It is a profound classic work containing thousands of pages written by Imam ibn al-Qayyim while on the 'Hajj (pilgrimage) journey, from *Damascus* to *Makkah*. Despite its being written from memory, the several thousand incidents, 'Hadiths'³, *Ayat* (verses of the *Quran*), *Fiqh* benefits, as well as, names of the companions associated with them, were remarkably close to the truth, with marginal errors. However, those who know the status, level of knowledge and *Ta'hqiq*⁴ that Imam ibn al-Qayyim had, will not be surprised to know this fact. Still, it is amazing how ibn al-Qayyim was able to write this vast volume while traveling to 'Hajj (Pilgrimage), especially since he was away from the resources of knowledge and enduring the hardships of travel. It is a blessing from Allah (سُبْحَانَهُ وَتَعَالَى) that it was possible for him to do so. Surely, Allah (سُبْحَانَهُ وَتَعَالَى) gives similar bounties to those who strive

[1] ['*Fiqh*', means, 'Islamic Jurisprudence', or, 'Minor rulings of the religion', or, 'Laws'.]

[2] [*Sunnah*, is in reference to the Prophet's statements, actions, agreeing to some actions, way, method, tradition, legislation; all Muslims must adhere to the *Sunnah* and apply it in their daily life.]

[3] ['*Hadith*', when mentioned alone, is exclusively in reference to the Prophet's statements. When a '*Hadith*' is collected from other than the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), the name of the person who issued the statement should be mentioned.]

[4] ['*Ta'hqiq*', is in reference to analyzing various statements and accounts and searching for their authenticity and where, or in what references, these statements were mentioned, and thus, issue a decision whether they are authentic or otherwise.]

hard in His Cause and spread His religion. And on this point, ibn al-Qayyim was indeed a defender of the *Sunnah*, ever since he met and started learning with his teacher, Shaikh al-Islam, Imam ibn Taimiyyah. If this is how the student was, then what about the teacher? May Allah (سُبْحَانَهُ وَتَعَالَى) increase His rewards and extend His Mercy, Pardon and Forgiveness to ibn Taimiyyah and his student Imam ibn Qayyim al-Jauziyyah for their great services to the *Sunnah* and the creed of *as-Salaf As-Sali'h*¹. Their books and authentic knowledge still benefit Muslims until the present time.

My Work on This Book

By the help and aid of Allah (سُبْحَانَهُ وَتَعَالَى), I translated almost every word ibn al-Qayyim wrote in, *Zadul-Ma'ad*, except for few parts that contained linguistic issues or poems. Translating this book is an enormous undertaking, because of the vast knowledge and large number of aspects of Islam contained in it. It is an encyclopedia of *Tafsir*, *'Hadith*, *Fiqh*, *Seerah*, medicinal knowledge, as well as, refutation of *Bid'ah*² and ills of the heart.

[1] [*'As-Salaf as-Sali'h*'], is in reference to the companions of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the second and third generations of Islam. Al-Bukhari and Muslim narrated that, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ."

"The best people are my generation, then the next generation, then the next generation."

[2] [innovations in the religion]

I tried my best to explain the various terms contained in, Zadul Ma'ad. I also included various 'Hadith narrations that pertain to certain parts of this book, when Imam ibn al-Qayyim did not do so himself. I also mentioned the degree of authenticity or lack of it for the 'Hadiths mentioned herewith, relying on the works of Shaikh Nasir ad-Din al-Albani, the scholar of 'Hadith in our time. All words and sentences between brackets [], or, (), and all footnotes are my work, or compiled from various books of 'Hadith, as well as, the resources I will mention thereafter.

Even though I primarily translated and abridged this book, I also did some *Ta'hqiq* and explained most of the terms in it using the resources I will soon mention, Allah willing. Allah (سُبْحَانَهُ وَتَعَالَى) has blessed me to teach and study this book over a span of several years, and this is why I was encouraged to indulge in this considerable undertaking. I tried to make the sentences as easy to read and understand as I could. My main purpose is to translate the books of *Sunnah* into English, so that the many millions of Muslims who do not speak Arabic have access to important resources of Islamic Knowledge.

Also, it is my duty, honor and privilege to serve the *Sunnah*, especially at a time when various sects and deviant groups, or *A'hzab*, are leading a battle against the *Sunnah* and its people.

I should mention that I will not be translating the part of, Zadul Ma'ad, about the *Prophetic Medicine*. I translated this part for *Darussalam*, Riyadh, under the title, Healing with the Medicine of the Prophet". Those who wish to acquire this book, which is in print, should visit the web-site of *Darussalam* at: darussalam@naseej.com.sa. Or, they should write to, P. O. Box 22743, Riyadh 11416,

Saudi Arabia. I should also mention here the resources I benefited from, while translating the, Prophetic Medicine, so as to relate credit to those who deserve it. These resources are:

1. Medical Dictionary, by Yusuf Hitti and Ahmad al-Khatib.
2. The Prophetic Medicine, by S. Y. Abou Azar.
3. Transliteration of the Noble Quran, by Muhsin Khan and Taqi ad-Din al-Hilali.
4. Translation of Sahih Al-Bukhari, by Mohsin Khan and Taqi ad-Din al-Hilali.

I declare that whatever correctness my translation contains is from Allah (سُبْحَانَهُ وَتَعَالَى) Alone, and that whatever shortcoming or mistakes in it come from me, due to my imperfection and the plots of the devil, and Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are free from it.

I would like to thank and appreciate all those who helped in the editing, reviewing and printing of this book, asking Allah (سُبْحَانَهُ وَتَعَالَى) to reward and bless them with the best rewards.

My Resource Books

1. Interpretation of the Meanings of the Noble Quran, by Dr. Muhammad Taqi-ud-Din al-Hilali and Dr. Muhammad Mu'hsin Khan; published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.
2. Interpretation of the Meanings of Sahih al-Bukhari, by Dr. Muhammad Taqi-ud-Din Al-Hilali and Dr. Muhammad Mu'hsin Khan; published by Darussalam Publishers and Distributors, Riyadh, Saudi Arabia.

3. Zadul Ma'ad fi Hadyi Khairi al-'Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Muassasat ar-Rayyan; published by Jam'iyyat I'hyaa at-Turath al-Islami, adh-Dha'hiyah, Kuwait.
4. Zadul Ma'ad fi Hadyi Khairi al-'Ibad, by ibn Qayyim al-Jauziyyah, *Ta'hqiq* by Shaikh 'Irfan Abdul Qadir 'Hassunah al-'Asha; published by Dar al-Fikr, Beirut, Lebanon.
5. Sifatu Salati an-Naby Salla-llahu 'Alaihi wa-Sallam, by Nasir-ud-Din al-Albani; published by Maktabatu al-Ma'arif, Riyadh, Saudi Arabia.
6. Al-Maurid, Arabic-English Dictionary, by Dr. Ru'hi al-Ba'albaki; published by Dar al-'Ilm lil-Malayin, Beirut, Lebanon.
7. Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As'habi al-Ja'heem, by Shaikh al-Islam ibn Taimiyyah, *Ta'hqiq* by Dr. Nasir al-'Aql; Published by Maktabat ar-Rushd, Riyadh, Saudi Arabia .
8. Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, by al-Albani; Published by al-Maktab al-Islami.
9. Ziyaratu al-Qubur wa-l-Istinjadu bil Maqbur, by Shaikh al-Islam ibn Taimiyyah; Published by Dar al-Iftaa, Riyadh, Saudi Arabia.
10. Riyadhu as-Sali'hin, by Imam an-Nawawi, *Ta'hqiq* by al-Albani; published by, al-Maktab al-Islami.
11. "But, Some of Its Signs Have Already Come, by A. Hijazi; published by, *al-Fustat Magazine*.

12. Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 2; published by, al-Fat'h li-l-'Ilam al-'Arabi, Cairo.
13. Pillars of Islam, compiled by several students of knowledge; published by Darussalam Publishers and Distributors, in Riyadh; Translated by, Jalal Abualrub.
14. Al-Hadithu 'Hujjatun bi-Nafsihi fi al-A'hkami wa-l-'Aqa-id, by al-Albani; published by, Dar at-Turath al-Islami; Translated by Jalal Abualrub.
15. At-Tawassutu wa-l-Iqtisad, fi anna al-Kufra Yakunu bi-l-Qauli, au al-Fi'li, au al-I'tiqad, by 'Alawi as-Saqqaf, reviewed by Imam ibn Baz; Published by, Dar ibn al-Qayyim, Dammam, Saudi Arabia.

There are several more minor resource books that I benefited from but did not mention here.

All translations that pertain to the Quran and 'Hadith are only transliterations of the meanings; the originals are all in Arabic.

*Jalal Abualrub
October 2001*

Biography of Imam ibn Qayyim al-Jauziyyah

He is Abu¹ Abdullah Shams ad-Din² Muhammad³, ibn⁴ Abu Bakr, son of Ayyub, son of Sa'd, son of `Huraiz, son of Makki, az-Zur`ii⁵ and then the resident of *Damascus*.

He was born in the lunar month of *Safar* the year 691 AH (after *Hijrah*⁶). He died in *Damascus* on a Thursday on the thirteenth day of the lunar month of *Rajab* in the year 751 after the *Hijrah* (or AH). Judges, notables and large crowds attended his funeral. He died when he was sixty years old.

Ibn Qayyim al-Jauziyyah was known by this name because his father, Abu Bakr, was the *Qayyim* or supervisor of the school known by the name, *al-Jauziyyah*, in *Damascus*. Abu Bakr's children and grandchildren were known as the children of the *Qayyim* of *al-Jauziyyah* for generations after that. *Al-Jauziyyah* was built by Mu'hyi ad-Din ibn al-'Hafidh Ya'hya ibn al-Jauzi; its building

^[1]['Abu', means, 'father of'; it is also a title, used for respect, even if one does not have offspring. For example, the Mother of the Believers Aishah (رَضِيَ اللَّهُ عَنْهَا), the Prophet's wife, was called, 'Um Abdullah', even though she never gave birth to a child. 'Um', means, 'mother of'. Usually, the father and mother are given titles of, 'Abu', and, 'Um', respectively, after their eldest son.]

^[2][Ibn al-Qayyim's nickname]

^[3][Muhammad was ibn al-Qayyim's given name.]

^[4]['Ibn', means, 'son of', while, 'Bint', means, 'daughter of'.]

^[5][from the town of, 'Zur', a village near *Damascus*; in the present time, it is called, 'Azru']

^[6][migration of the Prophet peace be on him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from *Makkah* to *Madinah* in the year 623 CE]

finished in the year 652 AH¹. In the year 1327 AH, it was turned to a courthouse. *Al-Jauziyyah* was burned during the Syrian revolution against *France*, during its occupation of *Syria* in the early part of the twentieth century.

Ibn al-Qayyim was born in the village of *Zur*, which, as we stated, is located in the area of *'Horan*, a fertile area close to *Damascus*. Later on, he transferred to *Damascus* and learned from its scholars. He was raised in a house of knowledge and virtue and began his education with his father, who died in 723 AH. Ibn al-Qayyim was a sea of all types of knowledge, especially knowledge of the religion and the Arabic Language. All those who wrote biographies of ibn al-Qayyim testified to his vast knowledge in the *Sunnah*, *Fiqh*, Arabic Language, *'Hadith*, as well as, being a scholar of healing through divine medicine. He authored many beneficial books with his beautiful handwriting and had a vast collection of books authored by scholars of the *Salaf*² and later generations. He had an exceptional standard of character. He was neither envious, nor harmed anyone, nor felt rage or hatred against anyone. He taught at the school known by, *'as-Sadriyyah*, and led the prayer at *al-Jauziyyah*.

Ibn al-Qayyim was also known for being an exalted worshipper of Allah, as he used to spend a good part of the night in *Qiyam* –voluntary prayer. His prayer was lengthy and full of devotion, perfecting its *Ruku'* and *Sujud*. His conduct was exemplary and he was known for having a pure heart, and Allah knows him best. He repented often to

^[1][After the *Hijrah*.]

^[2][*'As-Salaf as-Sali'h*', is in reference to the companions of the Prophet (ﷺ) and the second and third generations of Islam.]

Allah (سُبْحَانَهُ وَتَعَالَى) and invoked Him for forgiveness, prompting one of his students, Imam ibn Kathir, to state, "I do not know of anyone who is a more active worshipper than he is!" When he performed 'Hajj, the people of *Makkah* were astonished at the tremendous devotion in which ibn al-Qayyim performed acts of worship and rituals of 'Hajj, such as *Tawaf* (circumambulating) the *Ka'bah* at *Makkah*.

Among ibn al-Qayyim's best qualities was that he dedicated his life, from the time he met his Shaikh, Shaikh al-Islam, ibn Taimiyyah, until the end defending the *Sunnah* against all innovations in the religion, with regards to the creed and practical aspects. He called to implementing the *Sunnah* and discarding *Taqlid*, which pertains to imitating the statements and opinions of people without relying on evidence contained in the *Quran* and *Sunnah*. He dedicated his efforts to invalidating and exposing the deviant practices and creeds of the misguided *Sufi* sects, which rely on innovation as their tool of destruction against Islam.

Ibn al-Qayyim met ibn Taimiyyah in the year 712 AH and remained with him the rest of his life. He became ibn Taimiyyah's student, even though he was a scholar in his own right and shared with him the responsibility of carrying and defending the *Sunnah* and its knowledge, until ibn Taimiyyah died in 728 AH. Ibn al-Qayyim remained truthful to this *Da'wah* (call) and asserted in a poem that through the efforts of ibn Taimiyyah, Allah (سُبْحَانَهُ وَتَعَالَى) permitted him to go back to the way of *as-Salaf As-Sali'h*.

Ibn al-Qayyim was impressed by ibn Taimiyyah's style of writing and imitated it, while defending the true religion against deviant sects. This is why ibn al-Qayyim was called, 'The Second Shaikh al-Islam'.

When ibn al-Qayyim defended the *Sunnah* against the people of *Bid'ah*¹, he would first read what those sects believed and then refute their creeds and statements, relying on the *Quran* and authentic *Sunnah*.

When he researched a subject, ibn al-Qayyim would refer to the text of the *Quran* and *Sunnah* and derive various rulings of the religion using them as the resource of knowledge. He would often mention several evidences to support a certain ruling. He would also mention opinions and statements from the scholars of previous generations and sometimes support their statements by relying on various evidences he collected from the *Quran* and *Sunnah*. When refuting a statement, he would mention his evidence, as well as, the evidence of those, who did not agree with him, then would refute them.

The resources of knowledge that ibn al-Qayyim relied on were the *Quran*, the *Sunnah* and the *Ijmaa'*², if he did not know of anyone who disagreed with it concerning a certain ruling. Next, he would rely on *Fatwa* or religious verdict of a companion, if there were no other companions who contradicted his *Fatwa*. He would then rely on the *Fatwa* of the successive generation that came after the generation of the companions (*at-Tabi'un*). He would then rely on *Qiyas*³.

[¹] [innovation in the religion]

[²] [*Ijma'*], pertains to the consensus of the companions, as Imam ibn 'Hazm stated. Or, it pertains to the consensus of Muslim Scholars, including the companions, of course.]

[³] [*Qiyas*], pertains to researching the *Quran* and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the *Quran* and *Sunnah* or *Ijma'*.]

Furthermore, ibn al-Qayyim would not show an inclination towards or preference for any *Madh-hab* (School of Thought), such as the *'Hanafi*, *Maliki*, *Shafii* or *'Hanbali Madhhabs*, which are attributed to Imams Abu 'Hanifah An-Nu'man, Malik ibn Anas, Ash-Shafii and Ahmad ibn 'Hanbal, may Allah grant them His Mercy. Ibn al-Qayyim called for *Ijtihad*, by those qualified to use this method, and firmly defended the *Aqeedah* (Creed) and the way *as-Salaf as-Sali'h* understood, practiced and conveyed the religion. He used a highly eloquent and persuasive style of writing to convey his knowledge.

Many students who later became scholars of knowledge in their own right learned from ibn al-Qayyim. His knowledge, teachings and books are still used today as a major resource of authentic knowledge by all those who are dedicated students of religious knowledge.

Scholars Praise the Good Qualities and Tremendous Knowledge of ibn al-Qayyim

Al-Qhadhi (Judge) Burhan ad-Din az-Zur'ii stated that during his time, there was not a more knowledgeable scholar than ibn al-Qayyim. The known scholar ibn Rajab al-'Hanbali said that ibn al-Qayyim learned the *'Hanbali Madhhab* and learned with Taqi ad-Din ibn Taimiyyah, becoming proficient in all aspects of Islamic knowledge. Also, the scholar of *'Hadith* and historian Imam adh-Dhahabi stated that ibn al-Qayyim was proficient in *'Hadith*, *Fiqh* and the *Arabic* Language. Shaikh Jamal ad-Din Taghri Bardi stated that ibn al-Qayyim was excellent at several aspects of knowledge, such as *Tafsir*, *Fiqh*, *Arabic* Language and grammar, *'Hadith*, *Usul al-Fiqh*, and so forth.

Several other scholars, such as ash-Shaukani and as-Suyuti, praised the knowledge of ibn al-Qayyim. One of ibn al-Qayyim's famous students, Imam ibn Kathir, who wrote the famous *Tafsir* (explanation) of the *Quran* said about him, "He heard narration of *'Hadith* and was proficient in the religion in various aspects of knowledge, especially *Tafsir*, *'Hadith* and the *Quran* and *Sunnah*. When Shaikh al-Islam ibn Taimiyyah returned from his trip to *Egypt* in 712 AH, ibn al-Qayyim learned from him, until ibn Taimiyyah died. Ibn al-Qayyim collected vast knowledge from ibn Taimiyyah, adding to the knowledge that he collected before. Even though ibn al-Qayyim became a famous (and energetic) scholar, teacher and author in his lifetime, he was uniquely active by day and night collecting more knowledge and invoking Allah (سُبْحَانَهُ وَتَعَالَى) and supplicating to Him."

Ibn al-Qayyim suffered oppression, like all righteous reformers before him. He conveyed the true Islamic knowledge fearing none, except Allah (سُبْحَانَهُ وَتَعَالَى) and supported his Shaikh, Imam ibn Taimiyyah, in his struggle against *Bid'ah* and deviant sects and creeds. When ibn Taimiyyah was sent to prison by unjust rulers, ibn al-Qayyim was jailed, along with him.

In the last term in jail, ibn al-Qayyim was kept away from Shaikh al-Islam, ibn Taimiyyah, who died soon after, while still in jail. Ibn al-Qayyim was released from jail after ibn Taimiyyah died; most of the population of *Damascus* attended ibn Taimiyyah's funeral and they grieved for their tremendous loss.

Surely, there is a difference between the funerals held for the scholars of *Sunnah* and those held for the scholars of *Bid'ah* and deviation. For instance, around two million people attended the funeral of Imam Ahmad ibn

'Hanbal when he died in *Baghdad*. At that time, Ahmad was supported by the Caliph and loved by people. Also, *Baghdad* was the largest city in the world. When ibn Taimiyyah died, *Damascus* was not a very large town.

Therefore, when sixty thousand men, women and children attend someone's funeral –like ibn Taimiyyah's funeral- in *Damascus* during that time, this means that most of its population attended that funeral. Of course, Imam Ahmad ibn 'Hanbal was by no means less in knowledge, scholarly status and level than ibn Taimiyyah. Further, Imam Ahmad ibn 'Hanbal was blessed and elevated in honor and grade, by taking the tremendous stance he took, in defense of the true *Islamic Creed*. This is why he was rightfully called, *Imamu Ahli as-Sunnah*. They were brothers and Imams who defended the true *Islamic Faith* and raised high the flag of the *Sunnah*. How can we reward them for their efforts and for preserving the religion of our Prophet, Muhammad, peace be upon him, as fresh as the day it was revealed to him?

All what we can say is repeat what Allah (سُبْحَانَهُ وَتَعَالَى) said in the *Quran*,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا
إِنَّكَ رَعُوفٌ رَحِيمٌ﴾

{And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

believed. Our Lord! You are indeed full of kindness, Most Merciful.}¹

Ibn Rajab al-`Hanbali said, "Ibn al-Qayyim was jailed several times, some of them at the same time with ibn Taimiyyah. The last time, they were incarcerated in separate rooms in a castle²."

Teachers of Ibn al-Qayyim

Ibn al-Qayyim learned with many teachers among them his father, Abu Bakr ibn Ayyub. He also learned knowledge of *`Hadith* with Abu Bakr Abdul Da'im, Arabic Language with Abu Abdullah ibn Abi al-Fat'h and *Fiqh* with Muhammad Safi ad-Din al-Hindi.

As we stated, ibn al-Qayyim learned with ibn Taimiyyah and benefited from his tremendous knowledge in the areas of *Tafsir*³, *`Hadith*, *Fiqh*, *Usul*⁴, inheritance⁵ and Creed. He was his devoted student for approximately sixteen years.

Among ibn al-Qayyim's teachers were ibn Maktum, `Ala ad-Din al-Kindi, Muhammad ibn Abu al-Fat'h, Ayyub ibn al-Kamal, Judge Badr ad-Din ibn Jama'ah and Abu al-Fat'h al-Ba'albaki. May Allah (سُبْحَانَهُ وَتَعَالَى) grant them all His Mercy.

^[1][59:10]

^[2][which was a jail during that time]

^[3][meanings of the *Quran*]

^[4][major resources of Islamic Knowledge, or rulings of the Islamic Jurisprudence]

^[5][or, '*Ilm al-Fara-idh*']

Students of ibn al-Qayyim

Ibn al-Qayyim's students included an impressive list of Imams of knowledge, such as ibn Kathir, ibn Rajab al-Hanbali, ibn Qudamah al-Maqdisi, al-Fairuzabadi, who wrote the famous Arabic dictionary known by, al-Qamus al-Mu'hit, and so forth. Ibn al-Qayyim's two children, Ibrahim and Musharraf ad-Din, whose name was Abdullah, also learned with him.

Books that ibn al-Qayyim Authored

Ibn al-Qayyim authored a large number of books, such as:

1. *Ijtima' al-Juyush al-Islamiyyah 'Ala Ghazw al-Mu'attilah wal-Jahmiyyah.*
2. *A'hkamu Ahli adh-Dhimmah.*
3. *I'lamu al-Muwaqqi'in 'an Rabbi al-'Alamin.*
4. *Ighathatu al-Lahfan min Masa'id ash-Shaitan.*
5. *Al-Fawa'id.*
6. *Tahdheebu Sunani Abi Dawood.*
7. *Madariju as-Salikin.*
8. *Ad-Da-o-wad-Dawa.*
9. *'Uddatu as-Sabirin wa-Dhakheeratu ash-Shakirin.*
10. *Hidayatu al-'Hayara fi Ajwibati an-Nasara.*

Ibn al-Qayyim authored many other books about the various aspects of knowledge, some of them are still manuscripts. May Allah (سُبْحَانَهُ وَتَعَالَى) reward him with His Mercy and Pleasure.

This biography of Imam ibn al-Qayyim is somewhat based on the biography that Shaikh Abdul Hadi Wahbeh and Shaikh 'Irfan Abdul Qadir 'Hassunah collected from various resources of biography of famous

imams, such as ad-Durar al-Kaminah, al-Bidayah wan-Nihayah, Shadharat adh-Dhahab, and an-Nujumu az-Zahirah.

I attest that I benefited to a good extent from the *Ta'hqiq*, that is, criticism of the narrations of 'Hadith, that Shaikh Abdul Hadi Wahby collected, in cooperation with *Mu-assasat ar-Rayyan*, from the books on 'Hadith authored by the *Imam of Ahlu as-Sunnah* in our time, Nasir ad-Din al-Albani. May Allah (سُبْحَانَهُ وَتَعَالَى) grant His Mercy to al-Albani for the tremendous service he offered to Islam and the knowledge of 'Hadith, in specific, for our time.

I also benefited, to a lesser extent, from the *Ta'hqiq* by Shaikh 'Irfan Abdul Qadir 'Hassunah on, Zadul-Ma'ad, published by *Daru al-Fikr*. I also compiled *Ta'hqiq* and commentary from several more books and resources of knowledge, including the major resources I mentioned¹.



^[1][For more information about ibn al-Qayyim, refer to the following resources: an-Nujumu az-Zahirah, 10:249, al-Bidayah wan-Nihayah, 14:234-235, al-Badr at-Tali', 2:142-146, ad-Durar al-Kaminah, 4:21-23, Shadharatu adh-Dhahab, 6:168-170, etc.]

زاد المحاك

في

مكتبة خير المحاك

A`hkamu al-Jana-iz, Visiting Graves, Burying the Dead and the Invocation to Allah the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Recited for the Benefit of the Dead

The Prophet's guidance regarding *al-Jana-iz* (funerals) was the most perfect guidance¹, distinctly different from the traditions of all other *Ummahs* (nations)².

His guidance involved kindness towards the deceased and treating him or her with what brings them

^[1][Allah, the Exalted, the Most Honored, said regarding His Prophet, peace be upon him,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾

{*Verily, there has come unto you a Messenger (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from amongst yourselves (whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is anxious over you*; for the believers (he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is) full of pity, kind, and merciful*}[9:128].

* to be rightly guided, to repent to Allāh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire.]

^[2][The Prophet, peace be upon him, made it a part of his mission to legislate for his *Ummah* the practice of contradicting and defying the practices and traditions of polytheistic and disbelieving nations.]

benefit in the grave and on the Day of Return (Day of Resurrection)¹.

^[1][For example, the Prophet, peace be upon him, ordered those who were gravely ill to accept Allah's decision and to think all that is good and righteous about Allah, the Exalted,

"لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ بِاللَّهِ الظَّنَّ."

"One of you should not die, except while having the best thoughts about Allah, the Exalted." Muslim (5124) collected this 'Hadith, from Jabir ibn 'Abdullah, may Allah be pleased with him. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also encouraged those who were dying to combine the qualities of having fear from Allah and hope in Him. Anas, may Allah be pleased with him, reported,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍّ وَهُوَ فِي الْمَوْتِ فَقَالَ: "كَيْفَ تَجِدُكَ؟" قَالَ: وَاللَّهِ يَا رَسُولَ اللَّهِ أَنِّي أَرْجُو اللَّهَ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ."

"The Prophet, peace be upon him, visited a young man when he was dying and asked him, 'How do you feel?' The young man said, 'O, Messenger of Allah! By Allah, I hope in Allah, but I fear my sins.' The Prophet, peace be upon him said, 'Whenever these two qualities are combined in a slave's heart in such circumstance, then Allah will grant him what he hopes for and shelter him from what he fears.'" Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 11, that at-Tirmidhi, reporting a narration of the 'Hasan grade, ibn Majah, 'Abdullah ibn Ahmad in his book, Zawa-id az-Zuhd, and ibn Abi ad-Dunya collected this 'Hadith; refer to, Mishkatul-Masabi'h (1612), by al-Albani.=

His guidance¹, peace be upon him, expressed compassion towards the family and relatives of the deceased².

His guidance established the 'Ubudiyyah (slavery³) to Allah Alone, by those who are still alive, regarding the treatment of those who died⁴.

=Soon Inshaallah, we will mention other examples to this topic.]

^[1][regarding matters pertaining to death]

^[2][For example, the Prophet (ﷺ) said, when his cousin Ja'far ibn Abi Talib died as a martyr,

"اصْنَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ."

"Make some food for the family of Ja'far, because now, there came to them a busying affair." Al-Albani said about this 'Hadith in his book, A'hkamu al-Jana-iz, Pg., 211, "Abu Dawood (2:59), at-Tirmidhi (2:134), who graded the 'Hadith as 'Hasan, ibn Majah (1:490), ash-Shafii in his book, al-Um (1:247), ad-Daraqutni (194, 197), al-'Hakim (1:372), al-Baihaqi (4:61) and Ahmad (1:175) collected this 'Hadith", which al-Albani then graded as 'Hasan; this is also at-Tirmidhi's decision. In his book, At-Ta'liqatu al-Jiyad 'ala Zad-il Ma'ad, which is a commentary on this book, Zad-ul Ma'ad, al-Albani stated that the narration under discussion gains strength from a similar narration collected from Asmaa Bint 'Umais, may Allah be pleased with her.

Also, the Prophet (ﷺ) forbade loud weeping for the deceased, thus, protecting his family and relatives from Allah's Anger.]

^[3][total submission to Allah's Islamic Monotheism]

^[4][The Prophet's guidance defied and contradicted the practices and traditions of the pre-Islamic era of polytheism and ignorance, especially regarding the dead and graves. Sadly,=

His guidance [regarding death] perfectly established one's *'Ubudiyyah* to Allah (سُبْحَانَهُ وَتَعَالَى), was kind to the deceased and prepared him or her for their return to Allah in the best and most righteous manner.

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his companions stood in lines thanking and praising Allah and seeking His Forgiveness, Mercy and Pardon for the deceased¹.

=some of these practices are still being performed in present times, even by some Muslims who testify that none has the right to be worshipped except Allah, Alone without partners.]

¹¹[They stood in rows, while offering the Funeral Prayer in congregation.

In his book, *A'hkamu al-Jana-iz*, Pg., 125, al-Albani said, "Praying in congregation (for men) is required in the Funeral Prayer, just as it is required in the [five] ordained prayers, for two types of evidences. The first evidence pertains to the fact that the Prophet, *salla allahu 'alaihi wa-sallam*, regularly offered the *Janazah* Prayer in congregation. The second evidence pertains to the Prophet's statement,

"صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي."

'*Pray as you have seen me pray.*' Al-Bukhari (595) collected this *'Hadith*. Let not this ruling be discounted, on account of the fact that the companions individually offered the Funeral Prayer for the Prophet, peace be upon him, and not behind an Imam (not in congregation). This is a special case that does not have any definite, unequivocal ruling. Therefore, we should not abandon what the Prophet, *salla allahu 'alaihi wa-sallam*, practiced all his blessed life, because of this one incident. This is especially the case since the mentioned incident was not reported through an authentic chain of narration that withstands criticism, even though it was reported through various chains of narration that=

=add strength to each other*. If it is possible to combine this incident with what we reiterated of the Prophet's guidance for offering the Funeral Prayer in congregation, then it is fine. Otherwise, we prefer the Prophet's established guidance, which was usually practiced and offer more in terms of guidance. Therefore, if Muslims offer the Funeral Prayer each by himself, the obligation [of praying] will be met. However, they will earn a sin for abandoning offering it in congregation. Allah has the best knowledge**. An-Nawawi said in his book, al-Majmu' (5:314), 'It is allowed to offer the Funeral Prayer each by himself; there is no difference of opinion regarding this fact. However, the *Sunnah* is to offer it in congregation, because of the established '*Hadiths* collected in the *Sahih* that report this practice, as well as, the consensus of Muslim Scholars.'"

* Al-Albani said in a footnote here, "In his, Sunan (4:30), al-Baihaqi collected two of these '*Hadiths*, while ibn Majah collected one of the two al-Baihaqi collected (1:498, 500). Ahmad (5:81) collected a third narration; al-'Hafidh [ibn 'Hajar al-'Asqalani] did not criticize the third narration in his book, at-Talkhees (5:187), and its chain of narration contains reliable narrators used in Sahih Muslim, except for Abu 'Aseem (or Abu 'Aseeb). It is not known whether Abu 'Aseem was among the companions or not, according to al-Baghawi. There are several other '*Hadiths* on this topic, collected by al-'Hafidh [ibn 'Hajar] in the above mentioned book. Al-'Hafidh then said, 'Ibn Di'hyah said, 'Fact states that Muslims offered the Funeral Prayer, each by himself for the Prophet, *salla allahu 'alaihi wa-sallam*. No one among them led the prayer, and this is the statement ash-Shafii reiterated. This is due to the enormous status of Allah's Apostle, may I sacrifice my father and mother for his sake, and the competition as to whom should lead the prayer for him.' Allah has the best knowledge."

** This is the practice of the scholars of *Sunnah*. They offer their opinion and the evidence to support it and also the evidence=

=of those who opposed their opinion and the evidence to support it, then say, "Allah has the best knowledge."

We should add that it is recommended to stand in at least three lines behind the Imam while offering the Funeral Prayer. Al-Albani reported two *'Hadiths* on this subject [A'hkamu al-Jana-iz, Pg., 127-128], after saying in a footnote that ash-Shaukani (4:47) stated that no less than two men can comprise a row, without any restriction on how many can stand in a row. The first *'Hadith* was collected from Abu Umamah, may Allah be pleased with him, who said, "The Messenger of Allah, *salla allahu 'alaihi wa-sallam*, offered the *Janazah* Prayer with seven men. He made three stand in one line, then two in the second line and two in the third line." Al-Albani said that at-Tabarani collected this *'Hadith* in his book, al-Kabir (7785), containing an unreliable narrator 'Abdullah ibn Lahee'ah, as al-Haithami stated in his book, Mujamma' az-Zawa-id (3:432). However, al-Albani said that 'Abdullah ibn Lahee'ah was truthful himself, but had a bad memory. Therefore, al-Albani added that his *'Hadith* is accepted, not on its merit, but to support other evidences. Al-Albani stated that he collected this *'Hadith* and used it as evidence to support the following *'Hadith*. Malik ibn Hubairah, may Allah be pleased with him, said that Allah's Apostle (ﷺ) said,

"مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلَاثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلَّا أُوجِبَ." وَفِي لَفْظٍ: "إِلَّا غُفِرَ لَهُ." قَالَ -يَعْنِي مَرْتَدُّ ابْنِ عَبْدِ اللَّهِ الْبَزْزِيِّ-: فَكَانَ مَالِكٌ إِذَا اسْتَقَالَ أَهْلَ الْجَنَازَةِ جَزَّاهُمْ ثَلَاثَةَ صُفُوفٍ لِلْحَدِيثِ.

"If a Muslim dies and three lines of Muslims offer the (Funeral) Prayer for him, then he will be assured [in another narration – that also explains this narration, "...He (Allah) will forgive=

=him”].” Marthad ibn `Abdullah al-Yazani, one of the narrators of the *‘Hadith*, said that Malik [ibn Hubairah] used to divide the congregation into three lines if he thought they were not sufficient in number. Al-Albani added, “This *‘Hadith* was collected by Abu Dawood (2:63) –this is Abu Dawood’s narration- at-Tirmidhi (2:143), ibn Majah (1:454), ibn Sa’d (7:420), at-Tabarani (19:258 and 665), Abu Ya’la (6831), al-`Hakim (1:362-363), al-Baihaqi (4:30) and Ahmad (4:79), who collected the second narration along with al-Baihaqi and al-`Hakim. Al-`Hakim said, ‘This *‘Hadith* is *Sahih* and [its chain of narration] follows the guidelines set by Muslim [in his, *Sahih*].’ Adh-Dhahabi agreed. Further, at-Tirmidhi said that this *‘Hadith* is *‘Hasan*; an-Nawawi agreed as he stated in his book, *Al-Majmu`* (5:212); al-`Hafidh [ibn `Hajar al-`Asqalani] also agreed in his book, *Fat’h al-Bari, Shar’h Sahih al-Bukhari* (3:145). However, they all collected this narration through Muhammad ibn Is`haq (a *Mudallis*), whose *‘Hadith* is of the grade *‘Hasan*, *had he stated that he heard the ‘Hadith*, which he did not do here. Therefore, I do not know why they considered the *‘Hadith* as *‘Hasan*, let alone considering it of the *Sahih* grade.”

Here are three more benefits, taken from the following *‘Hadiths*.
1 – Muslim (1576) narrated that `Aishah, may Allah be pleased with her, said that Allah’s Apostle, *salla allahu `alaihi wa-sallam*, said,

"مَا مِنْ مَيِّتٍ تُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يُلْعُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شُفِّعُوا فِيهِ."

“If a group of Muslims numbering one hundred pray for a dead person, all (sincerely) interceding for him, their intercession for him will be accepted.”=

=2 – Muslim (1577) narrated that ‘Abdullah ibn ‘Abbas, may Allah be pleased with him, said that Allah’s Apostle, *salla allahu ‘alaihi wa-sallam*, said,

"مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ."

"If a Muslim dies and forty men, who associate nothing and no one with Allah, attend the Funeral Prayer for him, then Allah will accept them as intercessors for him."

3 – Al-‘Hakim (1:365), and al-Baihaqi through al-‘Hakim (4:30-31), reported that ‘Abdullah ibn Abi Tal’hah said, “When ‘Umair ibn Abi Tal’hah died, Abu Tal’hah called Allah’s Apostle, *salla allahu ‘alaihi wa-sallam*, to attend his funeral. Allah’s Apostle, *salla allahu ‘alaihi wa-sallam*, went to Abu Tal’hah and offered the Funeral Prayer for ‘Umair in their house. Allah’s Apostle, peace be upon him, stood in one line, behind him was Abu Tal’hah and behind Abu Tal’hah was Um Sulaim (‘Umair’s mother and Abu Tal’hah’s wife). No one else was with them at that time.” Al-‘Hakim said, “This *‘Hadith* is *Sahih*, following the guidelines and conditions set in the, Two Sahihs; it contains a rare benefit, that being, it is *Sunnah* to allow women to offer the Funeral Prayer”; Adh-Dhahabi agreed with al-‘Hakim’s judgment [regarding the authenticity of the narration under discussion]. Al-Albani said this in, A’hkamu al-Jana-iz, Pg., 126, then commented, “This *‘Hadith* only follows the conditions set by Muslim, because al-Bukhari did not collect narrations from ‘Imarah ibn Ghuzayyah, a sub-narrator, except in the form of *Ta’liq* (without a chain of narration). Al-Haithami graded this *‘Hadith* of the *Sahih* grade, saying in, al-Mujamma’ (3:34), that it was collected by at-Tabarani in, al-Kabir, using a chain of narration used in the *Sahih*.” There is another supporting=

They walked surrounding the funeral procession, until the deceased was placed in his or her grave¹.

=narration for this *'Hadith*, reported from Anas and collected by Ahmad (3:217).”

Allah willing, we will soon mention the description of the *Janazah* Prayer]

[¹] [Al-Albani said that Abu Dawood (2:65), an-Nasaii (1:275-276), at-Tirmidhi (2:144), who graded it as *'Hasan Sahih*, ibn Majah (1:451, 458), at-Ta'hawi (1:278), ibn 'Hibban (769), al-Baihaqi (84, 25), at-Tayalisi (701-702) and Ahmad (4:247-249, 252) narrated that al-Mughirah ibn Shu'bah (رَضِيَ اللَّهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"الرَّكِبُ (يَسِيرُ) خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا (خَلْفَهَا
وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا) وَالطِّفْلُ يُصَلِّي عَلَيْهِ
(وَيُذْعَى لَوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ)."

"The rider [rides] behind the *Janazah* (funeral procession), while the walker walks where he wishes [either behind, in front of, to the right, or to the left of the *Janazah*, close to it]. The *Janazah* Prayer is also held for the child [and invocation (i.e., to Allah) are made for his parents to be granted forgiveness and mercy]." Al-Albani went on to agree with al-'Hakim and adh-Dhahabi who graded this *'Hadith* as *Sahih*, following the guidelines and conditions set by al-Bukhari in his *Sahih*. Al-Albani said that these were the words that an-Nasaii and Ahmad collected for this *'Hadith*; the three additions were collected by Abu Dawood, al-'Hakim and at-Tayalisi; Ahmad collected the first two additions, al-Baihaqi the third. Al-Albani also stated that the Prophet, peace be upon him, and also Abu Bakr and 'Umar walked behind and in front of the *Janazah*, as Malik ibn Anas reported in a *'Hadith* collected by ibn Majah (1483) and=

=at-Ta'hawi (1:278), using two authentic chains of narration, from Yunus, from Yazid, from ibn Shihab az-Zuhri, from Anas, may Allah be pleased with him; this chain of narration follows the guidelines and conditions set in the, Two Sahihs. However, it is better to walk behind the *Janazah*, as better as if one prays in congregation rather than alone, as `Ali ibn Abi Talib, may Allah be pleased with him, stated in a statement collected by ibn Abi Shaibah in, al-Musannaf (4:101), at-Ta'hawi (1:279), al-Baihaqi (4:25), Ahmad (754); also ibn `Hazm in, al-Mu'halla (5:165) and Sa`eed ibn Mansur collected it, using two chains of narration that strengthen each other, according to al-Albani. Further, al-Albani stated that it is better to walk rather than ride, while accompanying a *Janazah* procession, because this was the practice of Allah's Prophet, peace be upon him. Thauban, may Allah be pleased with him, said that an animal was brought to Allah's Apostle (ﷺ), while he was walking in a *Janazah* procession, yet he did not ride on it. When the funeral was over, he (ﷺ) rode on another animal that was brought for him. When he (ﷺ) was asked, he said,

"إِنَّ الْمَلَائِكَةَ كَانَتْ تَمْشِي فَلَمْ أَكُنْ لَأَرْكَبَ وَهُمْ يَمْشُونَ فَلَمَّا ذَهَبُوا
رَكِبْتُ."

"Verily, the angels were walking; I would not ride while the angels were walking. When they departed, I rode." Al-Albani said, "Abu Dawood (2:64-65), al-`Hakim (1:355) and al-Baihaqi (4:23) collected this *Hadith*; al-`Hakim graded it as *Sahih*, following the guidelines of the Two Shaikhs (al-Bukhari and Muslim); adh-Dhahabi agreed, and indeed, its grade is as they stated." For more details, refer to, A`hkamu al-Jana-iz, Pg., 94-97, by al-Albani. To continue, Al-Bukhari (1240) and Muslim (1570) narrated that Abu Hurairah (رضي الله عنه) said that Allah's Apostle (ﷺ) said,=

Next, he (مَنْىِ اللّٰهُ عَلَيْهِ وَسَلَّمَ) and his companions stood in front of (at) the grave, invoking Allah to grant the deceased firmness, when one most needs it¹.

"مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّيَ فَلَهُ قِيرَاطٌ وَمَنْ شَهِدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ" قِيلَ: وَمَا الْقِيرَاطَانِ قَالَ: "مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ."

"Whoever participates in a funeral procession, until one offers the Funeral Prayer for it, will get a reward equal to one Qirat (of reward), and whoever accompanies it, until burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

^[1][Allah, the Exalted, the Most Honored, said in the *Quran* (14:27),

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

{Allâh will keep firm those who believe, with the word that stands firm in this world (they will keep on worshipping Allâh Alone and none else), and in the Hereafter.} At-Tirmidhi (3045) narrated that al-Baraa ibn `Azib said that Allah's Apostle, sallallahu `alaihi wa-sallam, said about this *Ayah*,

"فِي الْقَبْرِ إِذَا قِيلَ لَهُ مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ."

"This occurs in the grave, when one is asked, 'Who is your lord? What is your religion? who is your prophet.'" At-Tirmidhi graded this `Hadith as `Hasan, Sahih.

Further, Shaikh Wahby said, "Uthman ibn `Affan (رَضِيَ اللّٰهُ عَنْهُ) said, 'When the burial of a dead person finished, the Prophet (مَنْىِ اللّٰهُ عَلَيْهِ وَسَلَّمَ) used to stand at the head of [and beside] the grave and say,=

They occasionally visited the deceased' gravesite. When they did, they greeted the dead with the *Salam* and invoked Allah for their benefit, just as one would continue his relationship with his acquaintances in this life¹.

"=اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ بِالتَّيْبِتِ فَإِنَّهُ الْآنَ يُسْأَلُ."

'Seek forgiveness for your brother and invoke (Allah) that he is given firmness, because he is now being asked.' [This 'Hadith was collected by] Abu Dawood (3221) and al-'Hakim (1:370), who graded the 'Hadith as *Sahih*; adh-Dhahabi agreed. Al-Albani graded it as *Sahih* and included it in, Sahih Sunan Abu Dawood (2758)."]

^[1][Muslim (1623) narrated that Buraidah ibn al-'Haseeb, may Allah be pleased with him, said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"تَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا."

"I had forbidden you from visiting graves, but now, visit graves." In their narration, Ahmad (1173), Abu Dawood (2816), at-Tirmidhi (974) and ibn Majah (1558) collected the following addition regarding visiting graves,

"فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ."

"...because it reminds you of the Hereafter."

Also, Muslim (1620) narrated that Buraidah ibn al-'Haseeb, may Allah be pleased with him, said that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, used to teach them what to say upon visiting graves,=

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ
لَلْآخِثُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ".

"As-salamu `alaikum ahla ad-diyari mina-l-mu`minina wa-l-muslimin, wa-inna inshallahu la-la`hiqun. Asalu-llaha lana wa-lakum al-`afiyah. (Peace be upon you, faithful Muslim residents of this site. Allah willing, we will indeed follow you; I invoke Allah for well-being (safety), for me and for you.)"]

Beginning of the Journey to the Hereafter

This journey started with the Prophet's visit to those who were ill and reminding them of the Hereafter¹.

[¹]For instance, al-Bukhari (1268) reported that the Prophet (صلى الله عليه وسلم) visited a young Jewish boy, who used to serve him, when he was ill. The Prophet, peace be upon him, sat close to the boy's head and asked him to embrace Islam. The boy looked at his father, who was present, and his father said, "Obey Abu al-Qasim (Allah's Prophet صلى الله عليه وسلم)!" The boy embraced Islam and Allah's Prophet (صلى الله عليه وسلم) went out saying,

"الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ" (فَلَمَّا مَاتَ قَالَ: "صَلُّوا عَلَى صَاحِبِكُمْ".)

"All praise is due to Allah who saved him from the Fire." [When the boy died, Allah's Apostle, *salla allahu `alaihi wa-sallam*, said, *"Offer the prayer for your companion"*]; al-Albani said that this addition (between brackets) was collected by Ahmad; refer to, *A`hkamu al-Jana-iz*, Pg., 21.

Further, Imam Muslim (1527) narrated that um Salamah, may Allah be pleased with her, said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِذَا حَضَرْتُمُ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ" قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ قَالَ: "قُولِي اللَّهُمَّ اغْفِرْ لِي وَلَهُ وَأَعْفِ عَنِّي مِنْهُ عِقْبَى =

He, peace be upon him, ordered them to issue their last testament and will and to repent to Allah (سُبْحَانَهُ وَتَعَالَى).¹

=حَسَنَةً. "قَالَتْ: فَقُلْتُ فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ مُحَمَّدًا صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ.

"Allah's Messenger, *salla allahu `alaihi wa-sallam*, said, '*Whenever you visit the sick or the dead, supplicate for righteous things, because the angels say, 'Amen', to whatever you say.*'" She added, "When Abu Salamah died, I went to the Apostle of Allah, peace be upon him, and said, 'O, Messenger of Allah! Abu Salamah has died.' He told me to recite, '*Allahumma ighfir-li wa-lahu wa-a`qibni minhu `uqba `hasanah*. (O, Allah! Forgive me and him (Abu Salamah) and give me a better substitute than he.' I said this and Allah gave me in exchange Muhammad, who is better for me than Abu Salamah.'"]

[¹][Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 12-13, regarding those who are ill, "If one owes people anything, let one pay it back to those to whom it is due, if one can afford it. Otherwise, one should mention it in his or her will. The Prophet, peace be upon him, said [al-Bukhari (2269)],

"مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرْضِهِ أَوْ شَيْءٍ فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ
أَنْ لَا يَكُونَ دِينَارٌ وَلَا دِرْهَمٌ إِنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدَرٍ
مَظْلَمَتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ
عَلَيْهِ."

'Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds, if he has any, are taken (and=

=paid to his brother) *according to the injustice he committed against him, or, if he has done no good deeds, some of the evil deeds of his brother are taken to be given to him (in the Hereafter).*”

Also, al-Bukhari (2533) and Muslim (3074) narrated that ‘Abdullah ibn ‘Umar, may Allah be pleased with him and his father, said that Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered,

”مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ
مَكْتُوبَةٌ عِنْدَهُ.”

“It is a right on every Muslim who has something to leave behind in his will to not exceed two nights, without having his will written.”

To complete the benefit, following are several other aspects regarding final wills and testaments, taken from al-Albani’s book, *A’hkamu al-Jana-iz*, Pg., 12-18.

1 – One is required to leave inheritance for those among his relatives who otherwise will not inherit from him, because Allah, the Exalted, the Most Honored, said,

﴿ كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴾

{It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the Pious)} [2:180].

2 – Leaving inheritance in the will for parents and the relatives who have fixed, designated share in the inheritance is not allowed, because the *Ayah* that specified the inheritance (4:7) stated what they are entitled to. Allah’s Apostle, *salla allahu*=

=`alaihi wa-sallam, explained this in the most unequivocal manner during his speech in *'Hajjat-ul Wada'* (Farewell *'Hajj*), when he said,

"إِنَّ اللَّهَ قَدْ أَعْطَى لِكُلِّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لَوَارِثٍ."

"Allah has designated for each who has a right his or her right. Therefore, those who have designated inheritance, inherit without a will." Al-Albani said, "Abu Dawood, at-Tirmidhi, who graded it as *'Hasan*, and al-Baihaqi (6:264) collected this *'Hadith*, which al-Baihaqi stated is strong. This is a correct decision, because the chain of narration for this *'Hadith* is indeed *'Hasan*. Al-Baihaqi collected many other narrations that support this one; refer to, *Mujamma' az-Zawa'id* (4:212)."

Al-Albani said here in a footnote, "Therefore, the abrogator [of *Ayah* 2:180] is the *Quran* itself [*Ayah* 4:7], and the *Sunnah* explained the *Quran* in this instance. This is clear from the Prophet's speech we referred to. This contradicts what some people thought that the above reported *'Hadith* was the abrogator."

3 – It is permitted for one to give to charity a third of his wealth, but no more. Rather, it is better to give less, on account of the *'Hadith* that Sa'd ibn Abi Waqqas, may Allah be pleased with him, reported. He said, "In the year of the last *'Hajj* of the Prophet, *salla allahu `alaihi wa-sallam*, I became seriously ill and the Prophet, *salla allahu `alaihi wa-sallam*, used to visit me inquiring about my health. I told him, 'I am reduced to this state, because of illness, and I am wealthy and have no inheritors, except a daughter. Should I give two-thirds of my property in charity?' He said, 'No.' I asked, 'Half?' He said, 'No.' I said, 'One third?' He said,=

= "فَالثُلُثُ وَالْثُلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ
عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا
صَدَقَةٌ حَتَّى اللَّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ."

'One-third, and even one-third is substantial. You'd better leave your inheritors wealthy rather than leaving them poor, begging others. You will get a reward for whatever you spend for Allah's sake, even for a bite of food that you put in your wife's mouth.'

4 – One should ask two trustworthy Muslims to be witnesses to his final will. If no Muslim men are present, then one can call two non-Muslim men to be witnesses. Allah, the Exalted, ordered this in the *Quran* [5:106:108].

5 – One is not allowed to cause loss to anyone in his will, such as cutting out those who have a rightful share in the inheritance or preferring some of them above others. Allah forbade this practice [*al-Quran* 4:7-12].

6 – Unjust wills are null and void. Al-Bukhari (2499) and Muslim (3242) reported this Prophetic Statement,

"مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ."

"He who invents in this matter (religion) of ours what is not a part of it, then the invented matter is rejected."

7 – Since it has become a habit of many people in present times to innovate in the religion, especially pertaining to funerals, it is required from Muslims to state in their will and testament the decision that they are prepared for burial and buried according to the *Sunnah*. The Messenger's companions used to state the same in their final will and testament. There are many *'Hadiths* that assert this fact, such as the following *'Hadith*. Muslim (1606) and al-Baihaqi (3:407) reported that `Amir ibn Sa'd ibn Abi=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those present to recite, '*La ilaha illa-llah*', so that these words are repeated by the dying person and become his last words¹.

=Waqqaas said that his father said, during the illness that preceded his death, "Make a *La'hd* (niche) for me in the side of the grave and set up bricks over me as was done in the case of Allah's Messenger, peace be upon him."

This is why an-Nawawi, may Allah grant him His Mercy, said in his book, *al-Adhkar*, "It is firmly recommended that one orders [his relatives] to avoid the various innovations invented regarding funerals, stating this in no uncertain terms."

^[1][Shaikh Wahby said that Abu Sa'eed al-Khudri, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ."

"*Make your dying persons say, 'La ilaha illa-llah* (none has the right to be worshipped, except Allah)"[Muslim (1523)]. Shaikh Abdul Qadir 'Hassunah reported that an-Nawawi said regarding this *'Hadith*, "It means, 'Remind those who are dying of the Word of *Tau'hid* (*La ilaha illa-llah*), by reciting it to them."

Further, Shaikh Wahby said that Abu Dawood (2709) reported, using a chain of narration from the grade of *'Hasan*, that Mu'adh ibn Jabal, may Allah be pleased with him, said that Allah's Apostle, peace be upon him, said,

"مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ."

"*He whose last words are, 'La ilaha illa-llah* (None has the right to be worshipped, except Allah), *enters Paradise.*" Also, Imam Ahmad ibn 'Hanbal (21110) collected this *'Hadith*.=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade the practices of the nations that did not believe in Resurrection and the Return, such as smacking the face, tearing the clothes, shaving the hair on the head, raising the voice with wailing and loud weeping¹.

=Shaikh Wahby said, "Ibn Rajab al-Hanbali said, 'Dying persons usually say, '*la ilaha illa-llah*', with sincerity, repentance, sorrow for past mistakes and intention not to repeat them."

Al-Bukhari (1279) narrated that `Umar ibn al-Khattab, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ أَدْخَلَهُ اللَّهُ الْجَنَّةَ."

"If four persons testify the piety of a Muslim, Allah will grant him Paradise." The companions asked, "If three persons testify his piety?" The Prophet, *salla allahu `alaihi wa-sallam*, replied, *"Even three."* They asked, "What about two?" He, *salla allahu `alaihi wa-sallam*, replied, *"Even two."* They did not ask him regarding one witness.]

^[1][Al-Bukhari (3258) and Muslim (148) reported that `Abdullah ibn Mas'ud, *radhiya allahu `anh*, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْحُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ."

"He who slaps the cheeks, tears the clothes and follows the tradition of the Days of Ignorance is not from us." Also, al-Bukhari (1214) and Muslim (149) narrated that Abu Musa al-Ash`ari (رَضِيَ اللهُ عَنْهُ) was ill and fell unconscious. His head was in his wife's lap. A woman from his household started crying with a loud voice. He was unable to stop her, until he regained full consciousness and said, "Verily, I disown those whom Allah's=

He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) established the practice of feeling grief for the deceased, by discretely crying and feeling sadness in the heart. He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) would do all this himself and say,

"تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا."

"The eyes shed tears and the heart grieves, but we only say what pleases our Lord.¹"

=Apostle (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) disowned. He (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) disowned *as-Saliqah* (who wails), *al-Haliqah* (who shaves her hair) and *ash-Shaqqah* (who tears her clothes, when a disaster strikes)."]

[¹] [Al-Bukhari (1220) and Muslim (4279); these are the words for this *Hadith* collected by Muslim, using a chain of narration that ends with Anas ibn Malik (رَضِيَ اللّٰهُ عَنْهُ). The rest of the *Hadith* contains benefits and demonstrates the great mercy Allah (سُبْحَانَهُ) endowed His Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) with and his total obedience and submission to Allah's decisions. Anas (رَضِيَ اللّٰهُ عَنْهُ) said,

دَخَلْنَا مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيْفِ الْقَيْنِ وَكَانَ ظُفْرًا لِإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَأَخَذَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَذْرِفَانِ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللّٰهُ عَنْهُ: وَأَنْتَ يَا رَسُولَ اللّٰهِ؟ فَقَالَ: "يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ." ثُمَّ أَتَبَعَهَا بِأُخْرَى فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: =

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also established the practice of praising Allah, reciting *Istirja`* and expressing pleasure with Allah's decisions¹.

"إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ."

"We went with Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the blacksmith Abu Saif, who was the husband of the wet-nurse of Ibrahim (the Prophet's son). Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) held Ibrahim and kissed and smelled him. Later, we entered Abu Saif's house and at that time Ibrahim was in his last breaths; the eyes of Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started shedding tears. 'Abdur Ra'hman ibn 'Auf (رَضِيَ اللهُ عَنْهُ) said, 'O, Allah's Apostle, even you are weeping?' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'O, Ibn 'Auf, this is mercy.' He wept more and said, 'The eyes shed tears and the heart grieves, but we only say what pleases our Lord. O, Ibrahim! Indeed we are grieved by your departure.'"]

[¹]Allah, the Exalted, the Most Honored, ordered those who are touched by disaster to recite *Istirja`* and observe patience,

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ﴿الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاغِبُونَ ﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾﴾

{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirîn (the patient). Who, when afflicted with calamity, say: "Truly, to Allâh we belong and truly, to Him we shall return." They are those on whom are the Salawât (who are blessed and=

=will be forgiven) *from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones*}[2:155-157]. Further, Muslim (1525) reported that Um Salamah (رَضِيَ اللهُ عَنْهَا) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا."

'Any Muslim who repeats what Allah ordered him to say, when struck by a disaster, 'Inna lillahi wa-inna ilaihi raji'un (We all belong to Allah and to Him shall be our return). *Allahumma-jurni fi musibati wa-akhlif li khairan minha* (O, Allah! Reward me for my affliction and give me something better than it in exchange for it)', then Allah will give him something better than it in exchange.' When Abu Salamah died she said, "Who is better than Abu Salamah, whose family was the first to emigrate to the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)?" She said, "I recited the words, and Allah gave me His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) in exchange. The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sent 'Hatib ibn Abi Balta'ah to deliver the message of marriage with him to me. I said to him, 'I have a daughter (as my dependant) and I am of a jealous temperament.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَمَّا ابْنَتُهَا فَتَدْعُو اللَّهَ أَنْ يُغْنِيَهَا عَنْهَا وَأَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ."

'So far as her daughter is concerned, we will supplicate Allah, that He may free her (of her responsibility [by marriage]) and I will also supplicate Allah to do away with (her) jealous temperament.' However, Um 'Atiyyah al-Ansariyyah, may Allah be pleased with her, said, "We were forbidden to mourn=

This, by no means, contradicted the legality of shedding tears and feeling grief in the heart. As compared to Allah's creations, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had the highest level of gratitude and contentment with Allah's decisions and was the best among them regarding praising and thanking Him (سُبْحَانَهُ وَتَعَالَى). Yet, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) cried on the day his son Ibrahim died, feeling compassion and mercy and expressing grief for losing him. His heart was full of pleasure and appreciation of Allah (سُبْحَانَهُ وَتَعَالَى) and his tongue was busy in His remembrance and reciting His praises.

Combining these two qualities proved difficult for one of the 'Arifun¹, who, when his son died, he laughed! When this 'Arif was asked, "Why do you laugh in this

=for a dead person for more than three days, except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to wear *kohl* (eyeliner), use perfumes or wear colored clothes, except a dress made of 'Asr (a Yemeni cloth, very coarse and rough). We were allowed very light perfumes at the time of taking a bath, after menses [but, we were forbidden from participating in funeral processions]." This 'Hadith was collected by al-Bukhari (302) and Muslim (2740); this is al-Bukhari's narration and he collected the addition between brackets. By no means does this 'Hadith contradict or lessen the quality of observing patience.]

^[1][Pl. for, 'Arif', literally meaning, 'who knows'; this is a term widely used by *Sufis* to describe their teachers who, it is claimed, know Allah. Some scholars of *Sunnah* use it to describe those who strive hard to gain knowledge in Allah or increase in piety through modesty and striving hard to control desire. However, this term was not used in the *Quran* or *Sunnah*, but by various *Sufi* supporters to describe their teachers and noted leaders. Hence, we dislike using this term and instead prefer to use the terms that the *Quran* and *Sunnah* use to describe those who are pious and knowledgeable of Allah (سُبْحَانَهُ وَتَعَالَى).]

circumstance?”, he said, “Allah, the Exalted, made a decision and I wanted to express gratitude for His decision.” On hearing this tale, some people of knowledge were confused and asked, “How can this man laugh in this situation, in the pretext of expressing pleasure with Allah (سُبْحَانَهُ وَتَعَالَى), when Allah's Apostle, peace be upon him, cried when his son Ibrahim died? He, peace be upon him, as compared to all creation, had the highest level of gratitude towards Allah (سُبْحَانَهُ وَتَعَالَى).” I heard Shaikh al-Islam ibn Taimiyyah respond by saying, “The Prophet's guidance was perfect, as compared to the guidance of this *'Arif*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) truly fulfilled the rights of *'Ubudiyyah*. His heart had place in it to feel pleasure with Allah's decision and at the same time feel mercy and compassion for his son. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) thanked Allah the Exalted and felt content with His decision. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also cried out of mercy and kindness. Therefore, compassion made him cry and his *'Ubudiyyah* to Allah made him feel pleasure and gratitude.

In comparison, the heart of the mentioned *'Arif* did not have a place for both qualities. His inner-self was not spacious enough for him to have both feelings and fulfill their rights. He was busy fulfilling the rights of the part of *'Ubudiyyah* that involves contentment [with Allah's decisions] and ignored fulfilling the part of *'Ubudiyyah* that involves feeling mercy and compassion [for his deceased son]¹.”

⁽¹⁾[This explanation, which softly criticizes *Sufi* ways, truly demonstrates the high grade of knowledge Shaikh al-Islam attained. His statement indicates that when a disaster strikes, there are two types of *'Ubudiyyah* to fulfill, feeling pleasure with Allah's decision, yet, feeling grief for one's loss. They do not=

=contradict one another, because they both are a part of one's slavery to Allah (سُجْدَةٌ وَتَعَالَى). Feeling mercy and compassion is a quality that Allah (سُجْدَةٌ وَتَعَالَى) endows in some of His slaves. Ahmad (6206), Abu Dawood (4290) and at-Tirmidhi (1847) narrated that 'Abdullah ibn 'Amr, may Allah be pleased with both of them, said that Allah's Apostle, peace be upon him, said,

"الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ أَرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمْكُمْ مَنْ فِي السَّمَاءِ."

"Those who are merciful will receive mercy from ar-Ra'hman (Allah). Be merciful with those on the earth and He Who is above heaven will be merciful with you." At-Tirmidhi graded this *'Hadith* as authentic, from the grade of *'Hasan*. Also, al-Bukhari (5541) and Muslim (4942) reported that, Abu Hurairah, may Allah be pleased with him, said that, Allah's Apostle, peace be upon him, said,

"جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةً جُزْءٍ فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ جُزْءًا وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَأَّحُمُ الْخَلْقُ حَتَّى تَرْفَعَ الْفَرَسُ حَافِرَهَا عَنْ وَلَدِهَا خَشْيَةً أَنْ تُصِيبَهُ."

"Allah divided Mercy into one-hundred parts, kept ninety-nine parts with Him and sent down one part on the earth. Because of that one single part, His creations are merciful to each other, so much so, that even the mare lifts up its hoofs away from its foal, lest it should trample on it." Therefore, feeling compassion, tenderness, mercy and kindness are a part of one's *'Ubudiyyah* to Allah and are all good qualities and aspects of mercy that came from Allah, the Exalted, the Most Merciful. In his introduction to the beneficial book he authored on *A 'hkamu al-Jana-iz*, Imam=

=al-Albani included the introduction Imam ibn al-Qayyim wrote in, Zad-ul Ma`ad, in the chapter on *Jana-iz*, thus, indicating the importance the scholars placed on, Zad-ul Ma`ad.]

Hastening to Prepare the Deceased for Burial

It was the Prophet's guidance to hasten preparing the corpse for burial, by washing, cleaning and perfuming it¹.

^[1][Al-Bukhari (1231) and Muslim (1568) narrated that Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا وَإِنْ يَكُ سَوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ."

"Hurry up with the dead body for if it was righteous, you are forwarding it to welfare (comfort); and if it was otherwise, then you are putting down an evil thing off your necks (or shoulders)."

Al-Albani said in, *A'ḥkamu al-Jana-iz*, Pg., 24, that ibn `Hajar al-`Asqalani stated that this `Hadith also pertains to hurrying to prepare the dead for burial.

Further, Al-Bukhari (1186) and Muslim (2092) reported that `Abdullah ibn `Abbas, may Allah be pleased with both of them, said that while at `Arafah, a man fell off his camel and broke his neck (died). The Prophet, peace be upon him, commanded,

"اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُحَنِّطُوهُ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُعْتَبَرُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا."

"Wash him with water and Sidr (leaves of a lote-tree) and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik' (like a pilgrim)."

There are several benefits learnt from this `Hadith, one of which pertains to the fact that those who die in the state of *I'hram*=

Next, the corpse would be wrapped in white shrouds¹, preparing it for the return to Allah (سُجَّانُهُ وَتَعَالَى).

=should not be perfumed and their heads and faces should not be covered; they will be resurrected on the Day of Resurrection while reciting *Talbiyah**. Allah willing, we will soon mention other rulings regarding washing and perfuming the dead. The *Hadiths* mentioned here also indicate the necessity of washing the dead, shrouding their dead bodies and perfuming them, because the Prophet, *salla allahu `alaihi wa-sallam*, issued a commandment to do so.

* Al-Bukhari (1448) and Muslim (2030) reported that `Abdullah ibn Umar, may Allah be pleased with them, said, "The *Talbiyah* of Allah's Apostle was, '*Labbaika allahumma labbaik; labbaika la sharika laka labbaik; inna-l-hamda wan-ni'mata laka wa-l-mulk, la sharika laka*. (I respond to Your call, O, Allah, I respond to Your call. I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings are for You, and all the sovereignty is for You; You have no partners with You.)'"

^[1][According to the *Hadith* previously mentioned, collected by al-Bukhari (1186) and Muslim (2092), the Prophet, peace be upon him, ordered that the dead be shrouded. Therefore, it is necessary that the dead be shrouded, as al-Albani stated in his book, *A'hkamu al-Jana-iz*, Pg., 76.

Al-Albani said in his book, *A'hkamu al-Jana-iz*, Pg., 82, regarding recommended matters pertaining to shrouds, "[It is recommended to] use white [sheets], because the Prophet, peace be upon him, said,

"الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا مَوْتَكُمْ." =

Then, it would be brought to the Prophet (ﷺ) to offer the Funeral Prayer for him or her.

Before, the practice was that the Prophet, peace be upon him, would be invited when a person was dying and he (ﷺ) would remain until the person died, then would attend preparing his body for burial. He (ﷺ) would then lead the Funeral Prayer and proceed with the procession, until the deceased was buried. The companions thought that this was hard on the Prophet (ﷺ), so instead they started inviting the Prophet (ﷺ) to come after a person had died, so that he (ﷺ) could attend to preparing the body, washing it and shrouding it. They then thought that even this was hard on the Prophet (ﷺ) and thereafter, they would prepare the dead body for burial and carry it on a bed (bier) to the Prophet (ﷺ) to lead the prayer on it, outside the *Masjid*¹.

=‘Wear white clothes, because it is among the best clothes, and use them as shrouds for your dead.’ Abu Dawood (2:176), at-Tirmidhi (2:132), who graded it authentic, ibn Majah (1:449), al-Baihaqi (3:245), Ahmad (3426) and adh-Dhiyaa in his book, al-Mukhtarah (60:229:2) collected this ‘*Hadith* from ibn ‘Abbas. Al-‘Hakim said that this ‘*Hadith* follows the conditions set by Muslim, adh-Dhahabi agreed, and indeed, it is as they stated.’”]

^[1][There is a ‘*Hadith* in this meaning referred to by al-Albani, collected by ibn ‘Hibban in his, Sahih (753), al-‘Hakim (1:353, 364-365), al-Baihaqi (4:74), using al-‘Hakim’s chain of narration through al-‘Hakim, and Ahmad (3:66). Al-‘Hakim stated that this ‘*Hadith* is *Sahih* and follows the guidelines of the Two Shaikhs [al-Bukhari and Muslim]; adh-Dhahabi agreed. However, after mentioning these resources of ‘*Hadith*, al-Albani stated that this ‘*Hadith* is only *Sahih*, because al-Bukhari and Muslim did not include ‘*Hadiths* in their *Sahihs* from Sa‘eed ibn=

It was not the usual guidance of Allah's Prophet (ﷺ) to offer the *Janazah* (Funeral) Prayer in the *Masjid*, but outside the *Masjid*. Once, he (ﷺ) did offer the *Janazah* Prayer in the *Masjid*, for Suhail ibn Baidhaa and his brother¹. However, this was not his usual *Sunnah* and practice. Abu Dawood reported in his, *Sunan* (2776), that Sali'h, the freed slave of Tau-amah, reported from Abu Hurairah (رضي الله عنه) that Allah's Apostle (ﷺ) said,

= 'Ubaid ibn as-Sabbaq, a sub-narrator of this *'Hadith*. For more details, refer to, *A' hkamu al-Jana-iz*, by al-Albani, Pg., 87-88.]

^[1][Muslim (1616), from 'Aishah, may Allah be pleased with her. This *'Hadith* asserts the great love and respect the Messenger's companions had for each other, as well as, the difference between them and all those who came after them regarding knowledge. 'Abbad ibn 'Abdullah ibn az-Zubair reported on the authority of 'Aishah, may Allah be pleased with her, that when Sa'd ibn Abi Waqqas died, the wives of the Apostle of Allah, peace be upon him, sent message to bring his bier into the *Masjid*, so that they could offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of the door (known as) *Bab al-Jana-iz*, which was towards the side of *Maqa'id* (near the Prophet's *Masjid*). The news reached the wives of the Prophet, *salla allahu 'alaihi wa-sallam*, that the people had criticized this (offering of funeral prayer in the *Masjid*) saying that it was not desirable to take the bier inside the *Masjid*. This criticism was conveyed to 'Aishah, who said, "How hastily the people criticize that about which they know little! They criticize us for carrying the bier in the *Masjid*. And where did the Messenger of Allah, peace be upon him, offer the funeral prayer of Suhail ibn Baidhaa and his brother, except in the innermost part of the *Masjid*?"]

"مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ فَلَا شَيْءَ لَهُ."

"He who prays on a Janazah in the Masjid will have nothing (no reward)¹."

There are conflicting narrations for this *'Hadith*. Al-Khatib said that originally, the *'Hadith* read, "There no sin on him", yet, some scholars reported it like this, "He has nothing." Ibn Majah collected the latter narration, which is weak, according to Imam Ahmad and other scholars. Imam Ahmad said, "Only Sali'h, the *Maula* (freed slave) of at-Tau-amah reported these words." Al-Baihaqi stated, "This *'Hadith* was only reported by Sali'h; the *'Hadith* from 'Aishah is more authentic. There is a difference of opinion regarding the trustworthiness of Sali'h; Malik used to criticize him in this respect." Al-Baihaqi went on to say that it was reported that the Funeral Prayer was offered in the *Masjid* for Abu Bakr and 'Umar, may Allah be pleased with both of them².

I -ibn al-Qayyim- say that Sali'h is trustworthy himself. 'Abbas ad-Duri reported a similar judgment from Ya'hya ibn Ma'een, who then added, "Ibn Abi Maryam and

[¹] [Abu Dawood (2776), ibn Majah (1506) and Ahmad (9353) collected this *'Hadith*, which al-Albani graded as *'Hasan*; Shaikh Wahby said to refer to, Sahih Sunan Abu Dawood (2732). Also, refer to, Silsilat al-Ahadith as-Sahihah (2352), as al-Albani stated in, A'hkamu al-Jana-iz, Pg., 137.]

[²] [Ibn Abi Shaibah collected this narration, according to ibn 'Hajar al-'Asqalani in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari (3:237); refer to, Fiqhu as-Sunnah, by Sayyid Sabiq, Vol. 2, Pg., 66]

Ya'hya said that Sali'h was a *Thiqah*, '*Hujjah*'. I - 'Abbas said to him, 'Malik abandoned his narrations.' Ya'hya said, 'Malik heard from Sali'h, after he became senile; such is the case with ath-Thauri, he heard from him after he became senile. However, ibn Abi Dhi'b heard from him before that occurred.'" 'Ali ibn al-Madini said, "Sali'h is *Thiqah*, but when he got old he became senile, and this is when ath-Thauri heard [*'Hadith* narrations] from him. Ibn Abi Thi'b heard from Sali'h before he became senile." Further, ibn 'Hibban said about Sali'h, "His mind changed to the worse during the year one hundred and twenty-five AH², and he started reporting narrations that seem to be untrue and attribute them to trustworthy narrators. This is why the narrations he reported before this period were mixed with the later narrations, and thus, his narrations deserved to be abandoned."

Therefore, this '*Hadith* is from the '*Hasan* grade since it was reported by ibn Abi Dhi'b from Sali'h; ibn Abi Dhi'b heard it from Sali'h, before the later became senile. Hence, we should not reject this type of narrations just because Sali'h became senile afterwards.

[Abu Ja'far] at-Ta'hawi used another method regarding 'Aishah's '*Hadith* [in, Sahih Muslim], by stating that the practice of praying on the *Janazah* in the *Masjid* was abrogated, since the Prophet, peace be upon him, abandoned it after he offered the prayer for Suhail ibn

[¹][*Thiqah*, *Thabt*, '*Hujjah*, are some of the best and highest regarded statements a scholar of '*Hadith* could ever use to describe the trustworthiness, truthfulness and reliability of a narrator of '*Hadith*.]

[²][after the Prophet's Migration from *Makkah* to *Madinah* in 623 CE]

Baidhaa [and his brother] in his *Masjid*. For evidence, at-Ta'hawi reported the fact that the companions criticized 'Aishah¹; the companions would not have done so, except because they knew that the practice she reported was abandoned [or abrogated]. However, a group of scholars, including al-Baihaqi, disagreed with at-Ta'hawi. Al-Baihaqi said, "If the *'Hadith* that Abu Hurairah reported indicates an abrogation of the [Prophet's earlier] practice reported by 'Aishah, Abu Hurairah would have restated it when the *Janazah* Prayer was offered for Abu Bakr as-Siddiq and 'Umar ibn al-Khattab in the *Masjid*. Also, those who criticized 'Aishah's ordering a *Janazah* entered into the *Masjid* would have mentioned Abu Hurairah's *'Hadith*². Abu Hurairah would have mentioned this very *'Hadith* when 'Aishah reported her narration³. Apparently, those who criticized 'Aishah's practice did so because they did not know that it was allowed⁴, but when 'Aishah reported her *'Hadith*, they became silent and did not criticize what she reported or contradict it with another narration."

Al-Khattabi said, "It is established that the *Janazah* Prayer was offered for Abu Bakr and 'Umar in the *Masjid* and that the majority of the *Muhajirun* and *Ansar* attended the prayer for them. They did not criticize this practice, thus, proving that it is allowed to do so. Therefore, it is possible that the *'Hadith* from Abu Hurairah, if it were held

^[1][for bringing the *Janazah* of Sa'd ibn Abi Waqqas into the *Masjid* and praying for it]

^[2][as evidence that supports their opinion]

^[3][that Allah's Prophet, peace be upon him, offered the *Janazah* Prayer for Suhail ibn Baidhaa in his *Masjid*]

^[4][to pray *Janazah* in the *Masjid*]

to be authentic, pertains to earning less rewards. This is because those who pray the *Janazah* in the *Masjid* usually go back home afterwards and do not attend the burial ceremonies. Those who attend *Janazah* Prayer [in the *Musalla*] close to graveyards usually attend the burial, thus, earning two *Qirats*, as well as, rewards for the steps they take [while fulfilling this Islamic obligation]. In this case, those who pray for the *Janazah* in the *Masjid* earn a lesser reward than those who attend it when it is held outside of the *Masjid*.”

Another group of scholars explained the Prophet’s statement, “*He will have nothing*”, by saying that it means, “There is no sin on him.” In this case, the two reported narrations for this *‘Hadith* agree in meaning and do not contradict each other; Allah, sub`hanahu wa-ta`ala, said in the *Quran*,

﴿ وَإِنْ أَصْنَأْتُمْ فَلَهَا ﴾

{...and if you do evil (you do it) for yourselves}, meaning, ‘...against yourselves.’

The correct opinion is as we stated here, that the Prophet’s usual guidance and *Sunnah* was to pray the *Janazah* outside the *Masjid*, except when there was a need. Both practices are allowed.

Yet, it is better to pray on the *Janazah* outside the *Masjid*, and Allah has the best knowledge¹.

[¹] [Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 135-137, “It is better to pray on the *Janazah* outside the *Masjid*, at a certain place (*Musalla*) designated for praying *Janazah*. This was the practice during the time of the Prophet, peace be upon him, and is the usual practice he observed concerning *Janazah*.=

=There are several *Hadiths* about his guidance in this regard. The first *Hadith*; `Abdullah ibn `Umar, may Allah be pleased with him, reported, 'The Jews came to the Prophet, peace be upon him, with a man and a woman from among them who committed adultery. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that they be stoned to death, close to where the *Janazah* used to be placed, at an area near the *Masjid**.' Al-Bukhari collected this *Hadith* (3:155), placing it and the fourth *Hadith* we will soon mention under chapter, "Praying the *Janazah* in the *Musalla* and the *Masjid*." In the second *Hadith*, Jabir (رَضِيَ اللهُ عَنْهُ) said, 'A man from among us (from *al-Ansar*) died and we washed [shrouded and perfumed] him. We then placed his body where the *Janazah* used to be placed, near the are of *Maqam Jibril*, so that the Messenger, peace be upon him, could offer the Funeral Prayer for him. We then informed the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding the prayer on the dead man and he came with us and led the prayer on him.' Al-`Hakim (2:58) and other scholars** collected this *Hadith*.'" Al-Albani went on to mention three more *Hadiths*; "The third *Hadith*; Muhammad ibn `Abdullah ibn Ja'hsh, may Allah be pleased with him, said, 'We were sitting in the outside court of the *Masjid*, where the *Janazah* used to be placed; the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting with us, when he raised his sight to the sky...' Ahmad (5:289) and al-`Hakim (2:24) collected this *Hadith*, which al-`Hakim graded as *Sahih*. Adh-Dhahabi and also al-Mundhiri agreed..." Al-Albani graded this *Hadith* as *Hasan*, then said, "The fourth *Hadith*; Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported that on the day an-Najashi*** died, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) announced his death**** and went to the *Musalla*, where he ordered them to stand in lines and [led them in prayer] reciting four *Takbirs******. Al-Bukhari and Muslim collected this *Hadith* using various narrations and additions."

* In a footnote, al-Albani said here, "Al-`Hafidh ibn `Hajar al-`Asqalani said in his book, *Fat'h al-Bari*, *Shar'h Sahih al-Bukhari*, 'The *Musalla* (praying area) for *Janazah* Prayers was=

=close to the Prophet's *Masjid* to the eastern side of it.' He said in another part of this book (12:108), 'The *Musalla*, is the place (open area) where the *'Eed* and *Janazah* Prayers used to be held, close to *Baqi` al-Gharqad* (*Madinah's* graveyard).'"

** Al-Albani stated on Pg., 27, that also al-Baihaqi (6:74-75), at-Tayalisi (1673) and Ahmad (3:330) collected this *'Hadith* using a *'Hasan* chain of narration, as al-Haithami stated (3:39).

*** An-Najashi was King of Ethiopia during the time of Allah's Messenger (ﷺ). He became a Muslim, but hid his faith from his people. May Allah grant him His Mercy.

**** Al-'Hafidh ibn Hajar al-'Asqalani said, "This indicates the fact that not all types of *Na`y* are disallowed..." Allah willing, we will soon explain the topic of *Na`y*, which pertains to announcing one's death.

***** The Prophet (ﷺ) recited different numbers of *Takbirs* for *Salatu al-Janazah*, four, five, six, seven or nine. Allah willing, we will soon mention proofs for each of these reported numbers of *Takbir* during the *Janazah* Prayer.]

Right After Death

It was a part of the Prophet's guidance to completely cover the deceased' body and face and close his eyes, soon after one died¹.

^[1][Muslim (1528) reported that um Salamah, may Allah be pleased with her, said,

دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ ثُمَّ قَالَ: "إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ" فَضَجَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: "لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ" ثُمَّ قَالَ: "اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ."

"The Messenger of Allah, peace be upon him, came to Abu Salamah (as he died). Abu Salamah's eyes were fixedly open, and the Prophet (صلى الله عليه وسلم) closed them then said, 'When the soul is taken away the sight follows it.' Some of Abu Salamah's family wept and wailed, so the Prophet, *salla allahu 'alaihi wa-sallam*, said, 'Do not supplicate for yourselves anything but good, for angels say, 'Amen', to whatever you say.' He (صلى الله عليه وسلم) then said, '*Allahumma ighfir li abi salamata warfa` darajatahu fi-l-mahdiyyin, wa-khlufhu fi `aqibihi fi-l-ghabrin, wa-ghfir lana wa-lahu ya rabba-l-`aalamin, wa-fsa`h lahu fi qabrih wa-nawwir lahu fih.* (O, Allah, forgive Abu Salamah, raise his degree among those who are rightly guided, grant him a successor (a caretaker) in his descendants who survive. Forgive us and forgive him, O, Lord of the Universe, and make his grave spacious, and grant him light in it.)'" Also, Al-Bukhari (5367)=

Sometimes he, *salla allahu `alaihi wa-sallam*, kissed the dead man; when `Uthman ibn Madh`un died, he, peace be upon him, kissed him and cried¹.

=and Muslim (1566) reported that `Aishah, the wife of the Allah's Prophet, peace be upon him, said, "When Allah's Apostle died, he, *salla allahu `alaihi wa-sallam*, was covered with a *Hibrah Burd* (a striped green square decorated garment)."

^[1][Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 32, "At-Tirmidhi (2:130) and al-Baihaqi collected this *'Hadith*, which at-Tirmidhi graded authentic. There is another narration that supports this one from the *'Hasan* grade collected in, *Mujamma' az-Zawa-id* (3:20). I later discovered two defects in this *'Hadith*; refer to, *Kashfu al-Astar* (1:383). I also included this *'Hadith* in, *Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah* (6010)."

It is allowed to uncover the face of those who die and kiss them and to cry for them, only for three days. Al-Bukhari (1167) and Muslim (4518) narrated that Jabir ibn `Abdullah, may Allah be pleased with both of them, said, "When my father was martyred, I uncovered his face and cried. My people tried to forbid me, but the Prophet, *salla allahu `alaihi wa-sallam*, did not forbid me. My aunt, Fatimah, started crying and the Prophet, *salla allahu `alaihi wa-sallam*, said to her,

"تَبْكِينَ أَوْ لَا تَبْكِينَ مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ."

'Whether you cry or not; the angels kept shading him with their wings, until you moved his dead corpse (from the battlefield).'"

Also, and as al-Albani stated in, *A`hkamu al-Jana-iz*, Pg., 32, `Abdullah ibn Ja`far, may Allah be pleased with both of them, said that the Prophet, *salla allahu `alaihi wa-sallam*, gave Ja`far's family three days, at the end of which he said he would visit them. When the three days concluded, he, peace be upon him, visited them and said,=

After the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died, Abu Bakr as-Siddiq (رَضِيَ اللهُ عَنْهُ) kissed him¹.

"لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ."

"Do not cry for my brother after this day." Al-Albani said, "Abu Dawood (2:194) and an-Nasaii (2:292) collected this *'Hadith* using an authentic chain of narration that follows the guidelines and conditions set in, Sahih Muslim. Ahmad collected a longer version of this *'Hadith*."]

^[1][Al-Bukhari (1165) reported a beneficial *'Hadith* that asserts the virtue Abu Bakr, radhiya allahu 'anhu, had above all other companions of Allah's Prophet, salla allahu 'alaihi wa-sallam. Allah saved Islam and Muslims through Abu Bakr, on account of the exalted stances he took after the Prophet's death, especially after most of Arabia apostate.

Narrated 'Aishah, "Abu Bakr came from his house at *as-Sin'h* on a horse. He dismounted and entered the *Masjid*, but did not speak to the people, until he entered upon 'Aishah. He went straight to Allah's Apostle, salla allahu 'alaihi wa-sallam, who was covered with *'Hibrah* cloth (a kind of *Yemenite* cloth). He uncovered the Prophet's face, bowed over him, kissed him and wept, saying, 'Let my father and mother be sacrificed for you. By Allah! Allah will never cause you to die twice. As for the death which was written for you, it has come.'"

Narrated 'Abdullah ibn 'Abbas, "Abu Bakr then went out while 'Umar ibn Al-Khattab was talking to the people. Abu Bakr said, 'Sit down, O, 'Umar!' But 'Umar refused to sit down. So the people came to Abu Bakr and left 'Umar. Abu Bakr said, 'To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah said,=

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the corpse be washed thrice, five times or more, as much as the person washing the body seems fit. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered the use of *Kaafur* in the last wash¹.

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَنُ ماتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴾

{Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful}[3:144]. By Allah! It was as if the people never knew that Allah had revealed this Verse, until Abu Bakr recited it. All the people heard it from him, and I heard everybody reciting it then.”]

^[1][Al-Albani said in his book, *A`hkamu al-Jana-iz*, Pg., 65, “Um `Atiyyah al-Ansariyyah, may Allah be pleased with her, said,

دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ ابْنَتَهُ (زَيْنَبَ) فَقَالَ: "اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا (أَوْ سَبْعًا) أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُمْ ذَلِكَ بِمَاءٍ وَسِدْرٍ" (قَالَتْ: قُلْتُ: وَثَرَأ؟ قَالَ: "نَعَمْ) وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا—أَوْ شَيْئًا مِنْ كَافُورٍ— فَإِذَا فَرَعْتُنَّ فَأَذِنِّي. " فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ "أَشْعِرْنَهَا إِيَّاهُ" (تَعْنِي إِزَارَهُ) (قَالَتْ: وَمَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ) (وَفِي رِوَايَةٍ: نَقَضْنَاهُ ثُمَّ غَسَلْنَاهُ) (فَضَفَرْنَا شَعْرَهَا ثَلَاثَةَ أَثْلَاثٍ قَرْنَيْهَا وَنَاصِيَتَيْهَا) (وَأَلْقَيْنَاهَا خَلْفَهَا) (قَالَتْ: =

وَقَالَ لَنَا: "ابْدَأْ بِمِيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا).

'Allah's Apostle, *salla allahu `alaihi wa-sallam*, came to us while we were washing his dead daughter [Zainab] and said, '*Wash her three, five, [seven] or more times, if you think it is needed, with water and Sidr. [Um `Atiyyah added, 'I said, 'Witr (odd number of times)?', he said, 'Yes,] and sprinkle camphor on her at the end. When you finish, notify me.'* So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it [meaning, his waist-sheet]. [We combed her hair into three braids] (in another narration, she said that they unbraided her hair and then braided it.) [We made her hair into three parts: one in the front and two on each side of her head] [and we placed the braids to the back].' [Um `Atiyyah added, 'He, peace be upon him, said, '*Start with the right side and with the parts which were washed in Wudhu (Ablution).'*']

This 'Hadith was collected by al-Bukhari (3:99-104), Muslim (3:47-48), Abu Dawood (2:60-61), an-Nasaii (1:266-267), at-Tirmidhi (2:130-131), ibn Majah (1:445), ibn al-Jarud (258-259) and Ahmad (5:84-85; 6:407-408). At-Tirmidhi said, 'This 'Hadith is from the 'Hasan, Sahih grade and the scholars refer to it for implementation.'

The second narration was collected by al-Bukhari and an-Nasaii; the first addition was collected by Muslim, the second by Muslim, al-Bukhari, Abu Dawood and an-Nasaii. An-Nasaii collected the third addition, while al-Bukhari and Muslim collected a statement similar to it in meaning; the fourth addition is for al-Bukhari and Abu Dawood, the fifth for al-Bukhari, Muslim, an-Nasaii, ibn Majah and Ahmad, the sixth for al-Bukhari, Muslim and Ahmad, the seventh for al-Bukhari, Abu Dawood, an-Nasaii and Ahmad, and the last for all of the mentioned scholars.

The dead should be washed with a cloth from under a cover that covers the body, after all of his or her clothes are removed. This=

=was the practice during the time of the Prophet, *salla allahu `alaihi wa-sallam*, as the following *Hadith* collected from `Aishah indicates. `Aishah, may Allah be pleased with her, said, 'When they wanted to wash the Prophet, *salla allahu `alaihi wa-sallam*, they said, 'By Allah! We do not know whether we should undress the Prophet, as we usually do with our dead, or, wash him with his clothes on.' When they disagreed with each other, Allah sent sleep on them and the head of every man among them, fell on his chest. A person, whom they did not know, spoke to them from the side of the house saying to them, 'Wash the Prophet, peace be upon him, with his clothes on.' They stood up and washed the Prophet's body, with his shirt on. They poured water over the shirt and rubbed his body with the shirt, without touching him with their hands.' `Aishah used to say, 'If time could be reversed, only the Prophet's wives would have washed him.'

Abu Dawood (2:60), ibn al-Jarud in his book, *al-Muntaqa* (257), al-`Hakim (3:59-60), who stated that this *Hadith* follows the conditions set by Muslim, al-Baihaqi (3:387), at-Tayalisi (1530), Ahmad (6:267), using an authentic chain of narration, ibn Majah through Ahmad (1:466), but only reporting the last statement by `Aishah, and also ibn `Hibban (2156) all collected this *Hadith*." Al-Albani mentioned several other rulings regarding washing the dead on Pg., 68-72, as follows:

1 – Those who have best knowledge in how to wash the dead according to the *Sunnah* should be the ones to wash the corpse, especially if they were among the deceased family and relatives. Those who washed the Prophet's body are as we described here. `Ali ibn Abi Talib, the Prophet's cousin, may Allah be pleased with him, said, "I washed Allah's Apostle, *salla allahu `alaihi wa-sallam*, and looked to see any sign of death that usually appears on dead people, but found none. He, *salla allahu `alaihi wa-sallam*, was pure and blessed when he was alive and when he died." This *Hadith* was collected by ibn Majah (1:447), al-`Hakim (1:362) and al-Baihaqi (3:388), who used an authentic=

=chain of narration as stated by al-Busiri in his book, az-Zawa'id (1:92). Al-'Hakim said that this 'Hadith is authentic and follows the guidelines set by al-Bukhari and Muslim.

2 – Allah's Apostle, peace be upon him, said regarding those who wash the dead and cover any evil thing they see on them,

"مَنْ غَسَلَ مُسْلِمًا فَكَفَّمَهُ عَلَيْهِ غُفِرَ لَهُ اللَّهُ أَرْبَعِينَ مَرَّةً."

"He who washes a dead Muslim and covers what he sees (of evil signs), will be forgiven by Allah forty times." Al-'Hakim (1:354, 362), al-Baihaqi (3:395), and al-Asbahani in his book, at-Targhib (1:235), collected this 'Hadith, from Abu Rafi' may Allah be pleased with him. Al-'Hakim said that this 'Hadith is authentic and follows the guidelines and conditions set by Muslim in his, *Sahih*; adh-Dhahabi and al-Albani agreed to this decision.

3 – Those who wash the dead should do so for the sake of Allah, Alone, in full sincerity with Him. Allah, the Exalted and Most Honored, said,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

{Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God; Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord"} [18:110].

4 – It is recommended for those who wash the dead to take a bath (*Ghusl*) after finishing, because Allah's prophet, *salla allahu 'alaihi wa-sallam*, said,

"مَنْ غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ."

=“*He who washes a dead body should take Ghusl and he who carries a dead body should take Wudhu.*” Abu Dawood (2:62-63), at-Tirmidhi (2:132), who said that this *‘Hadith* is from the grade *‘Hasan*, ibn ‘Hibban in his, *Sahih* (751), at-Tayalisi (2314) and Ahmad (2:280, 433, 454, 472) collected this *‘Hadith* from Abu Hurairah, using various chains of narration, some of the grade *‘Hasan* and some of the grade *Sahih*, following the guidelines set by Muslim.

5 – Also, al-Albani said that it is necessary for at least some Muslims (*Fardh Kifayah*) to expedite washing the dead body of Muslims; we previously mentioned several *‘Hadiths* which ordained washing the dead body expeditiously. As for the necessity of washing the dead body, it is clearly understood from the Prophet’s statements in several *‘Hadiths*; such as his order regarding the man who fell off his horse and died, while in the state of *I‘hram*, “*Wash him with water and Sidr...*”[Al-Bukhari (1186) and Muslim (2092)].

6 -- Regarding the Prophet’s statement, “*Wash her...*”, there are several rulings that should be observed when washing the deceased. First, washing should be repeated thrice or more, as much as those washing the dead think it necessary. Second, the number of washes should be *Witr* (odd numbered). Third, *Sidr* should be used in some of these washes, or any cleansing material, such as soap. Fourth, some perfume should be used in the last wash, especially *Kaafur*. Fifth, braids should be undone and washed thoroughly. Sixth, the hair should be brushed. Seventh, the woman’s hair should be made in three braids and placed to the back. Eighth, washing should start with the right side of the body, starting with the limbs washed during *Wudhu*. Ninth, men should wash men and women wash women, except the exclusions that we will soon mention. The proof to all of these rulings is found in the above *‘Hadith*, collected from Um ‘Atiyyah al-Ansariyyah, may Allah be pleased with her.]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not wash the corpses of martyrs who died in the battlefield¹.

^[1][Al-Bukhari (1260) reported that Jabir ibn `Abdullah al-Ansari, may Allah be pleased with him, said, "Allah's Prophet, peace be upon him, said regarding the martyrs of the battle of U`hud, 'Bury them in their blood', and he did not order them to be washed.'" This is because, as al-Bukhari (230) reported, Abu Hurairah (رَضِيَ اللهُ عَنْهُ) narrated that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"كُلُّ كَلِمٍ يُكَلِّمُهُ الْمُسْلِمُ فِي سَبِيلِ اللَّهِ يَكُونُ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهَا إِذْ طُعِنَتْ تَفَجَّرُ دَمًا لَوْنُهُ لَوْنُ الدَّمِ وَالْعَرْفُ عَرْفُ الْمِسْكِ."

"Every wound which a Muslim receives in Allah's cause will appear on the Day of Resurrection as it was at the time of infliction; blood will be flowing from the wound and its color will be that of the blood but will smell like musk."

Al-Albani said that not washing martyrs should be the case, even if a martyr died while in the state of *Janabah* needing to take a bath to remove impurity. `Abdullah ibn az-Zubair (رَضِيَ اللهُ عَنْهُ) reported that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, regarding `Handhalah ibn Abi `Amir (رَضِيَ اللهُ عَنْهُ), who was martyred during the battle of U`hud,

"إِنَّ صَاحِبَكُمْ تَغْسِلُهُ الْمَلَائِكَةُ فَاسْأَلُوا صَاحِبَتَهُ."

"The angels are washing your companion, so ask his wife about it." When they asked his wife (رَضِيَ اللهُ عَنْهَا), she said, "When he heard the call (to battle), he went out while in the state of *Janabah*." The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,=

Imam Ahmad reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit washing martyrs and had the dyed skin and armor they wore removed¹, thus, burying them in their clothes².

"لِذَلِكَ غَسَلَتْهُ الْمَلَائِكَةُ."

"This is why the angels washed him." Al-Albani reported this *'Hadith*, then said, "Ibn 'Hibban collected this *'Hadith* in his, Sahih, and also al-'Hakim (3:204) and al-Baihaqi (4:15), using a good chain of narration, as an-Nawawi asserted in his book, Al-Majmu' (5:260). Yet, an-Nawawi forgot his earlier statement and said afterwards (5:263), 'We stated that this is a weak *'Hadith*!' Glorified be He Who never forgets! Al-'Hakim said that this *'Hadith* is *Sahih*, following the guidelines of Muslim; adh-Dhahabi agreed.'" Al-Albani went on to say, "Know that the proof establishing the ruling that it is not legislated to wash the martyr who died in the state of *Janabah* is the fact reiterated by Shafii and other scholars, that if washing was necessary, it would have been legislated even though the angels washed *Handhalah*. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have ordered that the martyr be washed, because it is an act of worship performed by mankind. Refer to, Al-Majmu' (5:263) [by Imam an-Nawawi], and, Nailu al-Autar (4:26) [by Imam ash-Shaukani]." For more details, refer to, A'hkamu al-Jana-iz, by al-Albani, Pg., 72-75.]

^[1][Shaikh Wahby said, "Abu Dawood (3134) and ibn Majah (1515) collected a *'Hadith* in this meaning, which al-Albani graded as weak and included it in, Dha'eef Sunan Abu Dawood (686)."]

^[2][Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 80, "It is not permitted to remove the clothes in which the martyrs died. Rather, they are buried while wearing their clothes, because the Prophet, peace be upon him, said regarding the martyrs of *U'hud*,=

"زَمُّوهُمْ فِي ثِيَابِهِمْ."

'Bury them in their clothes.' Ahmad (5:431) reported these words and also the following words,

"زَمُّوهُمْ بِدِمَائِهِمْ."

'Bury them in their blood.' Also, an-Nasaii (1:282) reported the later words. Ash-Shaukani mistakenly reported that Abu Dawood collected this *'Hadith.'*"

Al-Albani also said that it is recommended that the martyr be shrouded in one or more sets of clothes over his soiled clothes [which should not be removed]. This is the Prophet's practice regarding Mus'ab ibn Umair and Hamzah ibn Abdul Muttalib, may Allah be pleased with both of them. Az-Zubair ibn al-'Awwam, radhiya allahu 'anhu, said, "During the battle of U'hud, a woman was walking and almost reached where the martyrs were laid. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) disliked her seeing the dead, so he said, '*The woman! The woman!*' I thought that it was my mother Safiyyah, so I rushed to her side and reached her before she reached the corpses. She struck me in my chest, and she was a strong woman, saying, 'Go away from me, may you have no land to carry you!' I said, 'Allah's Messenger, salla allahu 'alaihi wa-sallam, strongly wants you to stop.' She stopped*. She held two garments that she brought with her, saying, 'I brought these two garments for my brother 'Hamzah, because I heard that he was killed. Use them as shrouds for him.' We brought the two garments to cover the corpse of 'Hamzah with, but found a man from the *Ansar* dead next to him; he too was mutilated, just like 'Hamzah. We felt shy to cover the body of 'Hamzah with two garments, while the Ansari man had no shroud. We said, 'We will cover 'Hamzah with one garment and the Ansari man with the other garment.' We measured them=

Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the *Janazah* Prayer for martyrs¹.

=and found that one of them was bigger than the other, so we conducted a lottery between the two and covered each man with the garment that was his share.” Al-Albani then said, “Ahmad (1418) collected this *‘Hadith* using a chain of narration of the *‘Hasan* grade; these were the words Ahmad collected. Also, al-Baihaqi (3:401) collected this *‘Hadith* using a *Sahih* chain of narration.”

* Contemplate how obedient and faithful Safiyyah was. She was the Prophet’s aunt and the sister of ‘Hamzah, his uncle. ‘Hamzah was so beloved to the Prophet, peace be upon him, that when he saw his dead, mutilated body, he stated that never before did he suffer a loss like his loss in ‘Hamzah, who was the Lion of Allah and the Lion of Allah’s Prophet and the strongest man in the tribe of *Quraish*. Yet, Safiyyah, may Allah be pleased with her and with ‘Hamzah, did not move towards his dead body when she heard the Prophet’s order. She did not wail, tear her clothes or shave her hair. Do women still give birth to those who are remotely similar to Safiyyah?]

^[1][Abu Dawood (2730) reported that Anas ibn Malik, may Allah be pleased with him, said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by ‘Hamzah (his uncle) and his corpse was mutilated (by the disbelievers). He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the (*Janazah*) Prayer on anyone who was martyred during *U‘hud*, except ‘Hamzah (رَضِيَ اللهُ عَنْهُ). Al-Albani graded this *‘Hadith* as *‘Hasan*, in his book, *A‘hkamu al-Jana-iz*, Pg., 107. Al-Albani went on to say in Pg., 108, “Ibn al-Qayyim said in his book, *Tah-dhib as-Sunan* (4:295), ‘The correct opinion regarding this matter is that there is a choice to offer or not to offer the prayer for martyrs. There are texts that support each statement here. This is also one opinion reported from Imam Ahmad, which is closer to being in conformity with his school of thought.’ I –al-Albani- say that no doubt, offering the prayer for the martyrs is better, if it is=

When someone in the state of *I'hram*¹ died, the Prophet (ﷺ) ordered him washed with water and *Sidr* (lote-tree branches). He (ﷺ) also ordered covering his body with the two garments of *I'hram* the deceased wore: his *Izar* (loin sheet) and *Ridaa* (upper part sheet). He (ﷺ) did not allow perfuming the *Mu'hrim's*² corpse or covering his head³.

The Prophet (ﷺ) ordered those entrusted with the job of taking care of the dead body to excel in shrouding it⁴.

=possible, because the Funeral Prayer contains invocation and is an act of worship.” There are several more *'Hadiths* that support each ruling mentioned here, but the *'Hadith* we mentioned collects both, because it states that the Prophet (ﷺ) offered the *Janazah* Prayer for 'Hamzah (رضي الله عنه), but no one else among the martyrs of *U'hud*.]

^[1][*I'hram* is a ritual of *'Hajj* and *'Umrah* and includes replacing the ordinary clothes with the two piece cloth of *I'hram*, for men only; women wear their usual Islamic attire, without wearing a veil or gloves [al-Bukhari (1707)]; and pronouncing the *Talbiyah* aloud. There are three types of *I'hram*: *Tamattu'*, *Qiran* and *Ifrad*. For more details about the rituals of *'Hajj* and *'Umrah*, refer to, *Pillars of Islam*, compiled by several students of knowledge, which Allah blessed me to translate for *Darussalam Publishers and Distributors*, in *Riyadh*.]

^[2][who is in the state of *I'hram* during *'Hajj* or *'Umrah*]

^[3][Al-Bukhari (1186) and Muslim (2092) collected a *'Hadith* supporting the rulings mentioned in this paragraph; we previously reported this *'Hadith*.]

^[4][As we previously stated, men wash the dead body of males and women the dead body of females, except for a husband and wife, each one of them could wash the corpse of the other. Further, the husband is permitted to bury his wife's corpse, even in the presence of her blood relatives. Al-Albani reported that=

= 'Aishah may Allah be pleased with her said, "Allah's Messenger, peace be upon him, came back after attending a funeral at *al-Baqi`* graveyard; at the time, I had a headache and said, 'O, my head!' He said (jokingly),

"بَلْ أَنَا يَا عَائِشَةُ وَارَأْسَاهُ. " ثُمَّ قَالَ: "مَا ضَرَّكَ لَوْ مِتُّ قَبْلِي فَقُمْتُ
عَلَيْكَ فَعَسَّئْتُكَ وَكَفَّيْتُكَ وَصَلَّيْتُ عَلَيْكَ وَدَفَّنْتُكَ."

'Rather, O, 'Aishah, I should say, 'O, my head! What harm would it do to you if you die before me and I wash you, shroud you, pray on you and then bury you?'" Al-Albani added, "Ahmad (6:228), ad-Darimi (1:37-38), ibn Majah (1:447), Abu Ya'la in his, Musnad (4579), ibn Hisham in his book on *Seerah* (2:366), ad-Daraqutni (192) and al-Baihaqi (3:396) collected this 'Hadith using a chain of narration that contains Muhammad ibn Is'haq, who reported it through 'An'anah*, except in the narration collected by Abu Ya'la and ibn Hisham, where ibn Is'haq stated that he heard the 'Hadith**, thus, making the 'Hadith established. All thanks are due to Allah"; refer to, A'hkamu al-Jana-iz, Pg., 67.

* A *Mudallis* narrator uses the 'An'anah method by saying '...from ('An)', in an attempt to conceal the identity of the narrator from whom he heard the 'Hadith, who might not be trustworthy, or to pretend that he heard the 'Hadith directly from his teacher, while in fact he heard it from another narrator who might not be trustworthy.

** Muhammad ibn Is'haq was a truthful narrator himself, but fell into the shortcoming of being a *Mudallis*; he used to sometimes conceal the name of the teacher from whom he heard the narration. Unless such a *Mudallis* narrator states that he heard the 'Hadith, his narration will not be accepted. To continue, Muslim (1567) narrated that Jabir ibn 'Abdullah al-Ansari,=

=radhiya allahu `anhu, said that Allah's Prophet, *salla allahu `alaihi wa-sallam*, said,

"إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ."

"When one of you shrouds his dead brother, let him excel in shrouding him."

We should add that, just as al-Albani stated, shrouding the dead is necessary, as indicated by the Prophet's order collected in the, Two Sahihs, regarding a man who died in the state of *I'hram*, "...and shroud him..."[Al-Bukhari (1186) and Muslim (2092), from `Abdullah ibn `Abbas, may Allah be pleased with him]. Al-Albani added, "The scholars stated that excelling in shrouding pertains to its cleanliness, thickness, sufficient size and being of medium quality, not being extravagant, expensive or of superior quality." Further, al-Albani stated that the shroud should be bought with money the deceased left, even if one only left enough for one garment. Al-Albani then said, "Khabbab ibn al-Aratt, may Allah be pleased with him, said, 'We emigrated with the Prophet, peace be upon him, in Allah's cause and seeking Allah's Face; our reward was then surely incumbent on Allah, the Exalted. Some of us died and did not take anything from their rewards in this world; amongst them was Mus'ab ibn `Umair, may Allah be pleased with him; the others got their rewards, and therefore, they are increasing it! Mus'ab ibn `Umair was martyred on the day of the Battle of *U'hud* and we could not find anything (as a shroud'; in another narration, Khabbab said, '...he did not leave anything behind'), except his *Burd* (covering sheet) to shroud him in. When we covered his head his feet became bare and vice versa. Hence, the Prophet, peace be upon him, ordered us to only cover the parts around his head (in another narration, '...to cover his head') and to place *al-Idhkhir* (a kind of shrub) over his feet.' Al-Bukhari (3:110), Muslim (3:48), who collected this narration, ibn al-Jarud in his book,=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that white colored garments are used¹.

=al-Muntaqa (260), at-Tirmidhi (4:357), who graded this *'Hadith* authentic, an-Nasaii (1:269), al-Baihaqi (3:401) and Ahmad (6:395) collected this *'Hadith*; Ahmad and at-Tirmidhi collected the second narration. Abu Dawood (2:14, 62) collected the part that starts with Khabbab's statement, 'Mus'ab ibn 'Umair was martyred during the battle of *U'hud*...' Abu Dawood also collected the third narration. There is another similar narration collected from Abdul Ra'hman ibn 'Auf, may Allah be pleased with him, collected by al-Bukhari and other collectors of *'Hadith*.'"

Next, al-Albani stated that the shroud should be long and wide enough to cover the entire corpse, because Jabir ibn 'Abdullah, may Allah be pleased with him, reported that the Prophet, peace be upon him, once gave a speech and mentioned that one of his companions died and his shroud was not long enough; he was also buried at night. The Prophet, peace be upon him, forbade burying the dead at night without offering the Funeral Prayer, unless one had no other choice*, then said, as Muslim (3:50) reported,

"إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيَحْسِنْ كَفْنَهُ."

"When one of you shrouds his dead brother, let him excel in shrouding him." We reported this *'Hadith* before; for more details, refer to, *A'hkamu al-Jana-iz*, Pg., 76-78.

* Offering the Funeral Prayer is necessary, as we previously stated. Burying at night is permissible, when there is no other choice.]

⁽¹⁾[Al-Albani said in his book, *A'hkamu al-Jana-iz*, Pg., 82, regarding recommended matters pertaining to shrouds, "[It is recommended to] use white [sheets], because the Prophet, peace be upon him, said,=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade exaggerating in the type of shroud used¹.

"الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَّنُوا فِيهَا
مَوْتَاكُمْ."

'Wear white clothes, because it is among the best of your clothes, and use them as shrouds for your dead.' Abu Dawood (2:176), at-Tirmidhi (2:132), who graded it authentic, ibn Majah (1:449), al-Baihaqi (3:245), Ahmad (3426) and adh-Dhiyaa in his book, al-Mukhtarah (60:229:2) collected this *'Hadith* from ibn 'Abbas. Al-'Hakim said that this *'Hadith* follows the conditions set by Muslim; adh-Dhahabi agreed, and indeed, it is as they stated.'"]

^[1][Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 84-85, "It is not allowed to exaggerate in the type of shroud used or to use more than three garments as a shroud, because it contradicts the number of shrouds the Prophet, peace be upon him, was wrapped with [Al-Bukhari (1185) and Muslim (1563)]. Also, exaggeration in this regard wastes money, which is not allowed, especially since the living have better right to it than the dead. Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ."

'Allah hates three things for you: repeating, 'It was said,' and , 'He said'; wasting money; and excessive questioning.' Al-Bukhari (3:266), Muslim (5:131) and Ahmad (4:246, 249, 250, 254) collected this *'Hadith* from al-Mughirah ibn Shu'bah (رَضِيَ اللهُ عَنْهُ). There is another *'Hadith* collected by Muslim, from Abu Hurairah, that supports the meaning of this *'Hadith*. Since we are talking about this topic, I like a statement made by the scholar Abu at- Tayyib in his book, ar-Raudhah an-Nadiyyah (1:165),=

When a shroud was short and insufficient to cover the entire corpse, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the deceased's head be covered and had some grass placed on his feet¹.

=in which he said, 'Even though shrouding is legislated, using many shrouds (more than three) and extravagant material is not liked in the religion, because it is a way of wasting money; it does not benefit the dead or the living. May Allah grant His Mercy to Abu Bakr as-Siddiq who, when someone remarked that a certain garment he chose to be his shroud was not new, he said, 'The living is more entitled to wear new garments.'"]

^[1][Al-Bukhari (3773) and Muslim (1562) reported a *'Hadith* in this meaning from Khabbab ibn al-Aratt, radhiya allahu `anhu, narrating what happened when Mus`ab ibn `Umair died; we previously mentioned this *'Hadith*.

In addition, here are several beneficial points pertaining to shrouds, taken from the excellent book al-Albani wrote on, A'hkamu al-Jana-iz, Pg., 79-85.

1 – When there are insufficient number of shrouds to cover the dead bodies of Muslims, it is permissible for more than one dead body to be covered with one shroud. In this case, the person who memorized more *Quran* is buried first, towards the *Qiblah* (al-Ka`bah at Makkah)*. Anas (رَضِيَ اللهُ عَنْهُ) reported, "During the battle of *U'hud*, Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by (the dead body of his uncle) `Hamzah ibn Abdul Muttalib who was mutilated. He said,

"لَوْلَا أَنْ تَجِدَ صَفِيَّةُ (فِي نَفْسِهَا) لَتَرَكْتُهُ (حَتَّى تَأْكُلَهُ الْعَافِيَةُ) حَتَّى
يُخْشَرَ مِنْ بُطُونِ الطَّيْرِ وَالسَّبَاعِ."

'If I did not fear that Safiyyah might feel sad [in her heart], I would have left him exposed [so that beasts and birds eat his body], until when Allah resurrects him from the stomach's of birds and beasts.' He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) covered him with a=

=*Namirah* (a sheet, as a shroud); [what happened is,] if his head was covered, his feet would show and if his feet were covered his head would show. So he, *salla allahu `alaihi wa-sallam*, covered his head with it. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the (*Janazah*) Prayer on any of the martyrs, except `Hamzah. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَنَا شَاهِدٌ عَلَيْكُمُ الْيَوْمَ."

'*I am a witness who testifies for you today.*' [There were many dead, seventy, but the shrouds were few.] He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered every three or two** martyrs buried in one grave. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked about whom among each group had memorized more parts of the *Quran*, and that man was buried first. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had every three or two martyrs covered with one shroud.'" Shaikh al-Islam ibn Taimiyyah commented on this *Hadith* by saying, "The meaning of it is that out of necessity, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had every garment divided among a group of martyrs, each one of them was covered by a part of that garment, even if it did not cover the entire body. The proof to this is found towards the end of the *Hadith*, where it is reported that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) asked who among each group had memorized more *Quran* and had him buried first. Had they been sharing one garment, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would have asked who among them had more *Quran* in his memory before burying, so that the shrouding would not be undone and then wrapped again." Al-Albani then said, "Ibn Taimiyyah wrote this in his book, *'Aun al-Ma'bud* (3:165), and it is the correct explanation. As for those who understood the *Hadith* literally, they erred and contradicted the rest of the story, as ibn Taimiyyah indicated. What is even further from being correct is the opinion stating that the meaning of, '...one garment', is, 'one grave'! This is because multiple graves were reported in the *Hadith* and there is no need to repeat this fact. Abu Dawood (2:59), at-Tirmidhi=

=(2:138-139), who graded the *'Hadith* as *'Hasan*, ibn Sa'd (at-*Tabaqat* Vol., 3, Pg. 8), al-'Hakim (1:365-366), who collected this narration, and al-Baihaqi (4:10-11), who collected the *'Hadith* through al-'Hakim, Ahmad (3:128), at-Tabarani in his book, *al-Kabir* (1:7 and 2:2) and Abu Nu'aim in his book, *al-Hilyah* (9:26) all collected this *'Hadith*. Abu Nu'aim collected the additions between brackets [], while al-'Hakim said that this *'Hadith* is authentic and follows the conditions set by Muslim; adh-Dhahabi agreed. However, the *'Hadith* is only from the *'Hasan* grade, as I explained before (Pg., 73-74)."

* *Al-La'hd*, where the deceased is placed, is a hole inside the grave, either on the ground or in the side of the grave, facing the direction of the *Qiblah*. If there are more than one body to be buried in one grave, the *La'hd* is made wider to accommodate the extra bodies. The deceased who had memorized the most *Quran*, is placed in the *La'hd* first, and therefore, his body will be the nearest to the direction of *Qiblah*.

** In *Arabic*, the larger number is often mentioned first, before the smaller number.

2 – The shroud should comprise of three garments. Al-Bukhari (1185) and Muslim (1563) reported that 'Aishah (رَضِيَ اللهُ عَنْهَا) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was shrouded in three *Yemenite* white *Suhuliya* (pieces of cloth) made of cotton, none of them was a shirt or a turban."

3 – Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا أَجْمَرْتُمُ الْمَيِّتَ فَأَجْمَرُوهُ ثَلَاثًا."

"If you perfume the body of the dead, do it thrice." Al-Albani said, "Ahmad (3:331), ibn Abi Shaibah (4:92), ibn 'Hibban in his, *Sahih* (752), al-'Hakim (1:355) and al-Baihaqi (3:405) collected this *'Hadith*; al-'Hakim graded it as authentic and following the conditions set by Muslim in his, *Sahih*. Adh-Dhahabi agreed and so do I. Also, an-Nawawi graded it as=

When a dead body was brought to the Prophet (ﷺ) to be prayed on, he (ﷺ) used to ask, “Did he have debts?” If the dead person did not have debts, the Prophet (ﷺ) offered the Prayer on him. If the dead

=*Sahih* in his book, al-Majmu` (5:196). However, this ruling does not pertain to one who dies while in the state of *I`hram*, because the Prophet, peace be upon him, said regarding the man who fell off his camel and died, ‘...and do not perfume his body.’ We previously mentioned this ‘*Hadith*.’”

4 – It is preferred that one of the shrouds be of ‘*Hibarah*’ type (striped), if possible. The Prophet, *salla allahu `alaihi wa-sallam*, said,

"إِذَا تُوفِّيَ أَحَدُكُمْ فَوَجَدَ شَيْئًا فَلْيُكْفَنْ فِي ثَوْبٍ حَبْرَةٍ."

“When one of you dies and there exists financial ability, let his shroud be a ‘*Hibarah* garment.” Abu Dawood (2:61) and al-Baihaqi (3:403), through Abu Dawood, collected this ‘*Hadith*’ from Wahb ibn Munbih, from Jabir ibn `Abdullah, who reported the Prophet’s statement. Al-Albani said, “This chain of narration is authentic in my opinion and in the opinion of [al-Hafidh] al-Mizzi. As for al-Hafidh [ibn Hajar al-`Asqalani], he said in his book, at-Talkhis (5:131), ‘This ‘*Hadith*’s chain of narration is of the grade ‘*Hasan*.’” Al-Albani said that the ‘*Hibarah*’ garment should be mostly white, or [if not white], the other shrouds –if any- should be white, so that we combine this ‘*Hadith*’ and the ‘*Hadiths*’ that encourage using white clothes for shrouds.

5 – All these rulings apply to women, as well as, men, because there is no proof to the contrary. Al-Albani stated this, then mentioned two ‘*Hadiths*’ that indicate otherwise, but stated that their chains of narration are weak. For more information about the topic of shrouding the dead, refer to, A`hkamu al-Jana-iz, Pg., 76-85.]

person had debts, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the *Janazah* Prayer on him, but allowed his companions to do so¹.

This is because the Prophet's prayer is a type of accepted *Shafa'ah*², while the deceased slave is tied to his debts and will not enter Paradise until his debts are paid off³.

[¹]Shaikh Wahby said, "Abu Hurairah (رَضِيَ اللهُ عَنْهُ) reported, 'A dead man in debt used to be brought to Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who would ask, 'Has he left anything to repay his debts?' If he was informed that he had left something to cover his debts the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would offer the funeral prayer for him. Otherwise, he would order the Muslims present, 'Offer the funeral prayer for your friend.' But, when Allah, the Exalted, helped the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to gain victory (on his expeditions), he said,

"أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ فَمَنْ تُوْفِّيَ مِنْ الْمُؤْمِنِينَ فَتَرَكَ دَيْنًا
فَعَلَيْ قَضَاؤُهُ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ."

'I am closer to the Believers than themselves. If one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs'; this 'Hadith is *Muttafaqun 'Alaih* [Al-Bukhari (2133) and Muslim (3040)].'"

[²]Intercession with Allah only occurs by His Permission; indeed, the Prophet's supplication was accepted by Allah, the Exalted, the Most Honored. Paying back people's rights is required, even after death, and should be paid from whatever inheritance the deceased leaves behind.]

[³]Al-Albani said in, *A'hkamu al-Jana-iz*, Pg., 25-26, "It is better that some of the relatives of the deceased rush to repay his debts from the wealth he left behind, even if this meant that his entire=

=estate is used up in the process. Otherwise, if the deceased did not leave any money behind, the Islamic State should pay off his debts, if he sincerely tried to pay it off [while in this life]. If the Islamic State does not fulfill this duty and some people volunteered to pay his debts, then it is permissible. There are several *Hadiths* on this topic. Sa'd ibn al-Atwal, may Allah be pleased with him, said, 'My brother died and left his offspring with three hundred *Dirhams*. I wanted to spend this money on his family, but the Prophet, peace be upon him, said to me,

"إِنْ أَخَاكَ مَحْبُوسٌ بِدَيْنِهِ فَادْهَبْ فَأَقْضِ عَنْهُ."

'Your brother is held back (i.e., from entering Paradise), because of his debt. Therefore, [go and] pay his debt.' [I went and paid off his debts and then came back.] I said, 'O, Allah's Messenger! I paid all of his debts, except for two *Dinars* that a woman claimed, but did not have proof.' He, peace be upon him, said,

"أَعْطِهَا فَإِنَّهَا مُحِقَّةٌ" وَفِي رِوَايَةٍ: "صَادِقَةٌ."

'Give them to her, because they are rightfully hers (in another narration, he said, '...she is saying the truth.')

This *Hadith* was collected by ibn Majah (2:82), Ahmad (4:136 and 5:7) and al-Baihaqi (10:142), using two chains of narration one of them is authentic and the second was also used by ibn Majah. Al-Busiri graded this *Hadith* as authentic in his book, *az-Zawa'id*. These words, and also the second narration were the words al-Baihaqi collected for this *Hadith*. Ahmad collected the second narration and also all the above mentioned additions in another similar narration he collected."

Further, Samurah ibn Jundub, may Allah be pleased with him, said that once, the Prophet, peace be upon him, offered the *Janazah* (Funeral) Prayer (in another narration: the Dawn=

=Prayer) and when he finished, he asked if there was anyone from the family of the deceased. [The people did not answer, because it was their habit to not speak immediately when he asked such questions.] When he, peace be upon him, had asked several [or three times, each time no one answered him,] [a man stood up and said, 'I am.] The man, who was sitting in the back rows, stood up and came forward, while dragging his garment. [The Prophet, peace be upon him, said,

"مَا مَنَعَكَ فِي الْمَرَّتَيْنِ الْأُولَيَيْنِ أَنْ لَا تَكُونَ أَجَبْتَنِي أَمَا إِنِّي لَمْ أَنْوِّ بِكَ إِلَّا بِخَيْرٍ إِنْ فَلَانَا -لِرَجُلٍ مِنْهُمْ- مَاتَ مَأْسُورًا بِدَيْنِهِ (عَنِ الْحَنَّةِ فَإِنْ شِئْتُمْ فَافْدُوهُ وَإِنْ شِئْتُمْ فَأَسْلِمُوهُ إِلَى عَذَابِ اللَّهِ)."

'[What prevented you from answering when I called twice?] I did not ask for you, except for a good reason. Your relative has died and he is now tied to his debt [from entering Paradise. Thus, if you wish, ransom him, or, if you wish, surrender him to Allah's Torment].' If you saw his family and those who were saddened by his death! They stood up and paid off his debts [until he owed no one any money].'" In his book, A`hkamu al-Jana-iz, Pg., 26, al-Albani said, "Abu Dawood (2:84), an-Nasaii (2:233), al-'Hakim (2:25-26), al-Baihaqi (6:4:76), at-Tayalisi in his, Musnad (891-892), and Ahmad (al-Musnad 5:11, 13 and 20) collected this authentic 'Hadith. Some of the mentioned collectors collected the 'Hadith from ash-Shi'bi, from Samurah, while others mentioned Sam'an ibn Mushannaj as a sub-narrator between ash-Shi'bi and Samurah. The first of these chains of narrations is authentic and follows the guidelines of the Two Shaikhs [al-Bukhari and Muslim], as al-'Hakim stated and as agreed by adh-Dhahabi. The second chain of narration is only *Sahih**. Further, the second narration (above in the text of the 'Hadith) was collected by the two mentioned Musnads. =

=The first, second, third and fifth additions were collected by al-`Hakim, while al-Baihaqi collected the second addition and Ahmad the third and the fourth. At-Tayalisi collected the fifth addition, and also the sixth addition, along with Ahmad and Abu Dawood.”

* The Muslim *Ummah* agreed that when al-Bukhari and Muslim agree to the authenticity of a certain narration, it acquires the highest regard pertaining to authenticity, because it follows the stringent guidelines and conditions under which al-Bukhari and Muslim include *‘Hadiths* in their *Sahih* Collections. The narrations that are authentic, but do not follow the conditions al-Bukhari and Muslim set in their, Sahihs, are called, *‘Sahih’*. The narrations that satisfy the set conditions and uses narrators used=

When Allah (سُبْحَانَهُ وَتَعَالَى) granted His prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) abundant means¹, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to offer the *Janazah* Prayer for the indebted deceased, pay off their debts himself and leave what they left behind for their inheritors².

=in the, Two Sahihs, are described as being *Sa'hi'h* (authentic), following the guidelines and conditions set by the two Shaikhs in the, Two Sahihs, or in one of them.]

^[1][through his successful campaigns that included *Makkah* and all of *Arabia*; some areas were subdued by force, many others accepted Islam willingly, such as *Yemen*.]

^[2][Al-Bukhari (2133) and Muslim (3040), from Abu Hurairah, *radhiya allahu `anhu*; we mentioned this *'Hadith* before.]

***Salatu al-Janazah* (Funeral Prayer)**

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) started the *Janazah* Prayer, he said *Takbir* first¹, then thanked and appreciated Allah (سُبْحَانَهُ وَتَعَالَى)².

‘Abdullah ibn ‘Abbas once led the *Janazah* Prayer and audibly recited *Surat al-Fati`hah*³ after the first *Takbir*, saying, “So that you know that doing so is *Sunnah*⁴.”

^[1][Saying, “*Allahu Akbar*”, meaning, “Allah is the Great”; this is *Takbiratul-I`hram*; refer to the second volume of this translation for more details about the prayer, especially how to raise the hands upon reciting *Takbir* and how to place the right hand on the left hand, on the chest. We will again explain this topic in detail, Allah willing.]

^[2][We previously stated that it is not legislated to recite *Du`aa al-Istifta`h* during *Salatu al-Janazah*]

^[3][The first chapter in the *Quran*. We should state that reciting *Quran* during *Salatu al-Janazah* is done inaudibly. Abu Umamah ibn Sahl said, “The *Sunnah* is to inaudibly recite the Opener of the Book after the first *Takbir* during *Salatu al-Janazah*. Then, one recites three *Takbirs* and then the *Salam* after the last *Takbir*.” An-Nasaii (1:281), and also ibn ‘Hazm (5:129) through an-Nasaii, collected this ‘*Hadith* using an authentic chain of narration, as al-Albani stated in, A`hkamu al-Jana-iz, Pg., 141, 154. Al-Albani also said that al-Hafidh [ibn Hajar al-‘Asqalani] stated that this ‘*Hadith* has an authentic chain of narration in his book, Fat`h al-Bari, Shar`h Sahih al-Bukhari. An-Nawawi issued a similar statement in his book, al-Majmu` (5:33), and added that its chain of narration follows the guidelines and conditions set in the, Two Sahihs.

Also, there is no *Ruku`*, *Sujud* or *Tashahhud* during *Salatu al-Janazah*.]

^[4][Al-Bukhari (1249).] Here is the full text of this important ‘*Hadith*. Al-Albani said in his book, A`hkamu al-Jana-iz, =

=Pg., 151-152, "After reciting the first *Takbir* [during *Salatu al-Janazah*], one recites the Opener of the Book [*al-Fati'hah*], and then a *Surah* (another chapter)*. Tal'hah ibn 'Abdullah ibn 'Auf said, 'I offered the Funeral Prayer behind 'Abdullah ibn 'Abbas, may Allah be pleased with him. He recited the Opener of the Book [and another *Surah*, audibly, that he made us hear his recitation. When he finished, I held his hand and asked him and he replied by] saying, '[I recited *Quran* audibly,] so that you know it is *Sunnah* to recite [and also a part of the Truth].'

Al-Bukhari (3:158), Abu Dawood (2:68), an-Nasaii (1:281), at-Tirmidhi (2:142), ibn al-Jarud in his book, *al-Muntaqa* (264), ad-Daraqutni (191) and al-'Hakim (1:358,386) collected this '*Hadith*'; this is al-Bukhari's narration [without the additions]. The first addition is for an-Nasaii, using an authentic chain of narration. Ibn al-Jarud's narration mentioned reciting a second *Surah*. The third addition is for an-Nasaii and ibn al-Jarud, using the authentic chain of narration, while the second addition was collected by al-'Hakim, using another chain of narration of the grade '*Hasan*', from 'Abdullah ibn 'Abbas. There are other narrations collected from a group of the companions, one of which will be mentioned soon. At-Tirmidhi said after reporting this '*Hadith*', 'This is a '*Hadith* of the grade '*Hasan, Sahih*. Some scholars among the companions and other generations implemented this '*Hadith* and stated that it is legislated to recite *Surat al-Fati'hah* after the first *Takbir* [during the Funeral Prayer]. This is the opinion of ash-Shafii, Ahmad and Is'haq. Some scholars said that *Quran* is not recited during *Salatu al-Janazah*, but only praises of Allah, the *Salat* on His Prophet, *salla allahu 'alaihi wa-sallam*, and invocation for the benefit of the dead. This is the opinion of ath-Thauri and scholars of *Kufah* (in *Iraq*).'"

* In a footnote, al-Albani said that this '*Hadith* indicates that it is not legislated to recite *Du'aa al-Istifta'h* during *Salatu al-Janazah*; this is the opinion of the scholars of the *Shafii* School of Thought. Al-Albani went on to say that, Abu Dawood said=

Abu Umamah ibn Sahl said that reciting *Fati`hah* is *Sunnah* [during *Salatu al-Janazah*]. It was reported that the Prophet (ﷺ) ordered *al-Fati`hah* be recited during the *Janazah* Prayer. However, the chain of narration for this report is not authentic. My Shaikh [ibn Taimiyyah] said, "It is not necessary to recite *al-Fati`hah* during *Salat al-Janazah*. It is only *Sunnah*¹ to do so."

Further, Abu Umamah ibn Sahl reported that several companions recited the *Salat* on the Prophet (ﷺ) during *Salatu al-Janazah*².

=in his book, *Masa-il Ahmad* (153), "I heard someone ask Ahmad [ibn `Hanbal] regarding reciting *Du'aa al-Istifta`h* in the *Janazah* Prayer and he said that he did not hear anything regarding this topic." We should state that in the usual prayer, *Du'aa al-Istifta`h* is recited after *Takbiratul-I`hram*; for more details, refer to the second volume of this translation, the chapter on the description of the prayer.]

[¹]By saying, '*Sunnah*', ibn Taimiyyah is referring to recommended acts of worship.]

[²]Shaikh Wahby said, "Al-`Hakim (1:360) collected this '*Hadith*'; refer to, *A`hkamu al-Jana-iz*, by al-Albani, Pg., 119-122 (actually, Pg., 155-156)."

Here is the full text of this beneficial '*Hadith*. Abu Umamah, may Allah be pleased with him, reported that one of the companions said to him, "The *Sunnah* during the Funeral Prayer is that the Imam says the first *Takbir*. After the first *Takbir* is said, he recites *Surat al-Fati`hah* inaudibly. Next*, he offers the *Salat* on the Prophet, *salla allahu `alaihi wa-sallam*, and then offers sincere invocation to Allah for the deceased between the [three] *Takbirs*, and should not recite *Quran* during this time. After that, he offers *Salam* inaudibly [when the prayer is finished [once to his right]. It is *Sunnah* that those behind the Imam imitate what he does]."

=* One should also recite a short *Surah*, inaudibly, after the *Fati'hah* and before the second *Takbir*; *Du'aa al-Istifta'h* is not legislated here.

Al-Albani commented on this *'Hadith* by saying, "This *'Hadith* was collected by ash-Shafii in his book, *al-Um* (239-240), al-Baihaqi through ash-Shafii (4:39), and ibn al-Jarud (265), from az-Zuhri, from Abu Umamah. At the end of this narration, az-Zuhri said, 'Muhammad al-Fihri told me that adh-Dha'hak ibn Qais said a statement similar to that issued by Abu Umamah.' Further, ash-Shafii commented, 'Allah willing, the Prophet's companions do not state that something is a part of the *Sunnah* and Truth, except for the Messenger's *Sunnah*.'

Also, al-'Hakim (1:360) collected this *'Hadith*, and al-Baihaqi through al-'Hakim. In this later narration, Abu Umamah said, 'Some of the Prophet's companions told me...' The rest of this narration is similar to the above narration, except that it contains the two mentioned additions (between brackets), as well as, adding 'Habib ibn Maslamah in the chain of narration. Al-'Hakim added, 'Az-Zuhri said that Abu Umamah said this *'Hadith* to him in the presence of [Sa'eed] ibn al-Musayyib, who did not contradict what Abu Umamah said. Al-'Hakim then said that this *'Hadith* is authentic and in line with the guidelines and conditions set in the, *Two Sahihs*; adh-Dhahabi agreed; it is as they stated. It is apparent from Abu Umamah's statement, which he said after mentioning reciting *Quran*, 'Then, he recites the *Salat* for the Prophet, *salla allahu 'alaihi wa-sallam*, and invokes Allah with sincerity for the dead in the three *Takbirs*...', that the *Salat* for the Prophet is offered after the second *Takbir*, not before it. Otherwise, the *Salat* on the Prophet, *salla allahu 'alaihi wa-sallam*, would have been mentioned before the three *Takbirs* not within them, as is clear. This is the opinion of the scholars of the *'Hanafi* and *Shafii* Schools of Thought, in contradiction to the opinion taken by ibn 'Hazm (5:129) and ash-Shaukani (3:53).'"=

Ya'hya ibn Sa'eed al-Ansari reported that, Sa'eed al-Maqburi said that, Abu Hurairah said that he asked 'Ubadah ibn as-Samit regarding offering the Funeral Prayer¹. 'Ubadah said, "By Allah, I will tell you about it. I follow the funeral from its residence and when it is laid on the ground, I first recite *Takbir*², praise Allah and recite the prayer for the Prophet, *salla allahu 'alaihi wa-sallam*³. I then say,

=Therefore, and according to this *'Hadith* from Abu Umamah, the *Sunnah* is to inaudibly recite the *Salam* by the Imam and those praying behind him. Yet, al-Baihaqi reported a *'Hadith* using an authentic chain of narration that when 'Abdullah ibn 'Umar recited the *Salam* on the *Janazah*, he recited it audibly, until those behind him could hear him"; refer to, A'hkamu al-Jana-iz, Pg., 165]

[¹] [I mentioned here the narration that Imam Malik collected (479), wherein Abu Hurairah said these words to Sa'eed al-Maqburi, not 'Ubadah ibn as-Samit to Abu Hurairah.]

[²] [*Takbiratul-I'hram*]

[³] [Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 156, "As for the words of the *Salat* offered for benefit of the Prophet, *salla allahu 'alaihi wa-sallam*, during the Funeral Prayer, I did not find any specific words for it in authentic *'Hadiths*. It is apparent that there is no special *Salat* for the Prophet in the Funeral Prayer. Therefore, one should recite one of the authentic ways of reciting *Salat* for the Prophet's benefit that were legislated during ordained prayers, within the *Tashahhud*."

This is also the opinion of Imam ibn Qayyim al-Jauziyyah. For details regarding what to say during *Tashahhud*, including reciting the *Salat* for the Prophet's benefit, refer to the second volume of this translation.]

"اللَّهُمَّ إِنَّهُ عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ كَانَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ وَأَنْتَ أَعْلَمُ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْ سَيِّئَاتِهِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ."

'Allahumma innahu 'abduka, wabnu 'abdika, wabnu amatik, kana yash-hadu an la ilaha illa-anta wa-anna muhammadan 'abduka wa-rasuluk, wa-anta a'lamu bih. Allahumma in kana mu'hsinan fa-zid fi 'hasanatih, wa-in kana mus-i-an fa-tajawaz 'an sayyi-atih. Allahumma la ta'hrimna ajrah, wa-la taftinna ba'dah. (O, Allah! This is your slave, the son of your male slave and your female slave. He used to declare that none has the right to be worshipped, except You, and that Muhammad is Your slave and Messenger; You have better knowledge in him. O, Allah! If he used to be a good doer, then increase his good deeds, but if he used to be an evil doer, then forgive his sins. O, Allah! Do not deprive us of his reward and do not lead us astray after him).¹

^[1][Malik reported this *'Hadith*, which al-Albani stated is very authentic; it was collected from Abu Hurairah –as *Mauquf*, not from the Prophet's words; refer to, A'hkamu al-Jana-iz, Pg., 159]

Invocation Recited During the Funeral Prayer

The purpose behind offering the Funeral Prayer is to invoke Allah for the benefit of the deceased. This is why the Prophet's supplication during the Funeral Prayer was duly reported, more so than his reciting *al-Fati'hah* and offering the *Salat* on himself (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ¹.

Among the *Du'aa* (supplication to Allah) reported from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), during the *Janazah* Prayer were,

"اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ
مُذْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ
وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ (أَوْ مِنْ عَذَابِ النَّارِ)."

"*Allahumma ighfir-lahu, war-`hamhu, wa-`afihi, wa-fu-`anhu, wa-akrim nuzulahu, wa-wassi` mad-khalah, wa-gh-silhu bil-maa-i-wa-th-thalji wa-l-barad, wa-naqqihi mina-l-khataya kama yunaqqa ath-thaubu-l-abyadhu mina-d-danas, wa-abdilhu daran khairan min darih, wa-ahlan khairan min ahlih, wa-zaujan khairan min zaujih, wa-ad-khilhu al-jannata wa-a-`idh-hu min `adhabi al-qabr [or, 'wa-a-`idh-hu min `adhabi an-nar.']* (O, Allah! Forgive him; grant him Mercy; grant him wellbeing (safety); pardon him; make his dwelling honorable; make his entrance (to

^[1][i.e., during the Funeral Prayer]

the Hereafter) spacious; wash him with water, snow and hail; purify him from sins, just as the white garment is cleansed of filth. Exchange his dwelling for a better dwelling, his family for a better family, his wife for a better wife. Enter him into Paradise and save him from torment in the grave [or save him from torment in the Fire])¹”, and,

"اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا
بَعْدَهُ."

"Allahumma ighfir li-`hayyina wa-mayyitina, wa-shahidina wa-gha-ibina, wa-saghirina wa-kabirina, wa-dhakarina wa-unthana. Allahumma man a`hyaytahu minna fa-a`hyihi `ala al-Islam, wa-man tawaffaitahu minna, fa-tawaffahu `ala al-Eeman. Allahumma la-ta`hrimna ajrah, wa-la tudhillana ba`dah. (O, Allah! Forgive those among us who are alive and those who are dead, those who are present and those who are absent, those who are young and those who are mature, the males and females among us. O, Allah! Those among us whom you keep alive, make them live on the path of Islam. Those who die among us, make them die

^[1][Muslim (1600) reported this *'Hadith* from `Auf ibn Malik, may Allah be pleased with him. `Auf heard this supplication during a Funeral Prayer and wished he was that dead person, after hearing the tremendous invocation to Allah contained in the Prophet's *Du'aa*.]

on the Faith. O, Allah! Do not deprive us of his (the deceased's) reward and do not lead us astray after him.)¹”

Among the supplication the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited during *Salatu al-Janazah* was,

”اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلٍ جَوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.”

“*Allahumma inna fulana ibna fulanin fi dhimmatika wa-habli jiwarik, fa-qihi min fitnati al-qabr, wa `adhabi an-*

[¹] [Shaikh Wahby said, “Abu Dawood (3201) collected this *‘Hadith*, which al-Albani graded as authentic in, *Sahih Sunan Abu Dawood* (2741), using the words, ‘...*la tudhillana ba`dah* (do not lead us astray after him)’, instead of, ‘...*la taftinna ba`dah* (Do not cause us to fall into *Fitnah* (trials in life and religion) after him).”

In Pg., 158, *A`hkamu al-Jana-iz*, al-Albani said, “Ibn Majah (1:456), and al-Baihaqi (4:41), collected this *‘Hadith* through Muhammad ibn Ibrahim at-Taimi, from Abu Salamah, from Abu Hurairah. Also, this *‘Hadith* was collected by Abu Dawood (2:68), at-Tirmidhi (2:141), ibn `Hibban in his, *Sahih* (757), al-`Hakim (1:358), al-Baihaqi and Ahmad (2:368), from Ya`hya ibn Abi Kathir, from Abu Salamah, from Abu Hurairah, but only until the words, ‘*Allahumma la ta`hrimna...*’, which Abu Dawood and ibn `Hibban collected in their narrations, including the words, ‘...*wa-la taftinna ba`dah*’ [instead of, ‘...*wa-la tudhillana ba`dah*’]. In al-`Hakim’s narration, Ya`hya stated that he heard this *‘Hadith*, which al-`Hakim graded as *Sahih*, following the conditions set in the, *Two Sahihs*; adh-Dhahabi agreed; it is as they stated.”]

nar, wa-anta ahlu al-wafaa-i wa-l-`haqq, faghfir lahu wa-r`hamh. Innaka anta al-ghafuru ar-ra`heem. (O, Allah! So and so, son of so and so, is in your Hands (or with You) now and in the dwelling that is under Your protection. Save him from torment in the grave and torment in the Fire. Verily, You are worthy of granting full due honor and of doing all that is rightful. Forgive him and grant him mercy. Verily, You are the Oft-Forgiving, the Most Merciful.)¹

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered that the supplication to Allah made sincere for the benefit of the dead².

^[1][Shaikh Wahby said, "Abu Dawood (3202) collected this *'Hadith*, which al-Albani graded as authentic in, Sahih Sunan Abu Dawood (2742), using the word, '... *'Haba* (safety)', instead of, '... *'Habl* (under Your protection)."]

Al-Albani said in, A`hkamu al-Jana-iz, Pg., 158, "Abu Dawood (2:68), ibn Majah (1:456), ibn `Hibban in his, Sahih (758), and Ahmad (3:471) collected this *'Hadith*, using an authentic chain of narration, Allah willing. Ibn al-Qayyim mentioned this invocation among the established supplications reported from the Prophet, *salla allahu `alaihi wa-sallam*, while an-Nawawi did not criticize its authenticity in his book, al-Majmu`."]

^[2][The Prophet, peace be upon him, said,

"إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلَصُوا لَهُ الدُّعَاءَ."

"While praying for the deceased, offer sincere invocation (to Allah) for him." Al-Albani said in, A`hkamu al-Jana-iz, Pg., 156, "Abu Dawood (2:68), ibn Majah (1:456), ibn `Hibban in his, Sahih (754), and al-Baihaqi (4:40) collected this *'Hadith*, from Abu Hurairah. In ibn `Hibban's narration, Muhammad ibn Is`haq stated that he heard the *'Hadith*."=

=In a footnote, al-Albani stated that as-Sindi said that this *'Hadith* indicates that one should invoke Allah for the deceased [during *Salatu al-Janazah*]. Al-Munawi said that the *'Hadith* means, "Invoke Allah for him or her with sincerity and an attentive heart. The purpose behind the Funeral Prayer is to invoke Allah to forgive the deceased and to intercede on his or her behalf [with Allah]. It is hoped that this type of invocation will be accepted when one invokes Allah with sincerity and humility. This is why there are invocations to Allah legislated for the dead during the Funeral Prayer more than what was legislated for the benefit of the living. Ibn al-Qayyim said, 'This invalidates the idea that the deceased do not benefit from the invocation (to Allah) said on their behalf by the living.'"]

Continuing Description of Funeral Prayer

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used to recite four *Takbirs*, and also five¹.

^[1][As for the four *Takbirs* during *Salatu al-Janazah*, al-Bukhari (1242) and Muslim (3590) collected a *Hadith* in which Abu Hurairah reported the Prophet's practice when an-Najashi died; we previously mentioned this *Hadith*.

Refer to the next *Hadith*, collected by Muslim (1589), above in the text, regarding the Prophet's offering five *Takbirs* during the Funeral Prayer.

As for offering nine *Takbirs* during *Salatu al-Janazah*, 'Abdullah ibn az-Zubair, may Allah be pleased with him and his father, reported that the Prophet, *salla allahu 'alaihi wa-sallam*, said nine *Takbirs* for 'Hamzah, may Allah be pleased with him, when he offered the Funeral Prayer for him. ['Hamzah was martyred during the battle of *U'hud*.] Al-Albani said regarding this *Hadith* in, *A'hkamu al-Jana-iz*, Pg., 106, "At-Ta'hawi collected this *Hadith* in his book, *Ma'ani al-Aathaar* (1:290), using a chain of narration of the grade *Hasan*. The narrators of this *Hadith* are all reliable and well-known, and Muhammad ibn Is'haq (a *Mudallis*) stated that he heard the *Hadith*; there are several other narrations that support its meaning; I collected these narrations in my book, *at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad*, No., 75." In Pg., 146, al-Albani mentioned another *Hadith* that supports this ruling, by saying, "'Abdullah ibn 'Abbas, may Allah be pleased with both of them, said, 'When Allah's Apostle, *salla allahu 'alaihi wa-sallam*, stood by the corpse of 'Hamzah, he ordered that his corpse be moved to face the *Qiblah*. He, *salla allahu 'alaihi wa-sallam*, then recited nine *Takbirs* for him.'" In Pg., 133, al-Albani said, "This *Hadith* was collected by at-Tabarani in his book, *al-Mu'jam al-Kabir* (3:107-108), from Muhammad ibn Is'haq, who stated that he heard it from Muhammad ibn Ka'b al-Quradhi and al-'Hakam ibn=

=`Utaibah, from Miqsam, from Mujahid, from ibn `Abbas. This is a good chain of narration, containing reliable narrators. Further, Muhammad ibn Is`haq (a *Mudallis*) stated that he heard the *`Hadith*, and therefore, there is no suspicion that he committed *Tadlis* here.”

In the *`Hadiths* under discussion, it is established that the Prophet, peace be upon him, offered the Funeral Prayer for `Hamzah alone, reciting nine *Takbirs* for him. Then, the dead corpses of the martyrs of *U`hud* were brought one after the other, and each one was placed next to `Hamzah's corpse. The Prophet, *salla allahu `alaihi wa-sallam*, offered the Funeral Prayer for each one of them, as well as, for `Hamzah along with each one of them. In the end, the Prophet, peace be upon him, offered seventy two Funeral Prayers for the martyrs, one for each one of them [along with `Hamzah], but seventy-two prayers for `Hamzah alone.

Al-Albani said in Pg., 145, “This (nine *Takbirs*) is the largest number reported regarding how many *Takbirs* should be recited during *Salatu al-Janazah*. Therefore, we should stop at this number and not increase it. Yet, one is allowed to reduce this number to the least reported, four *Takbirs*. Ibn al-Qayyim said in, *Zad-ul Ma`ad*, after mentioning some of the *`Hadiths* we reported here, ‘These are authentic narrations, and therefore, there is no basis for rejecting them. The Prophet, *salla allahu `alaihi wa-sallam*, did not forbid reciting more than four *Takbirs* [during *Salatu al-Janazah*]. Rather, he and his companions after him practiced this.’” Al-Albani added, Pg., 141, regarding how many *Takbirs* should be recited during the Funeral Prayer, “One recites either four, or five, until nine *Takbirs*, because each of these numbers was reported from the Prophet, *salla allahu `alaihi wa-sallam*. However, it is better to recite any of these numbers at various times, just like the case regarding the various ways of saying *Du'aa al-Istifta`h* and *Tashahhud* [one recites each one of them at different times]. If one wants to recite only one of the=

After his death (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), the companions recited four, five or six *Takbirs*. For example, Zaid ibn Arqam recited five *Takbirs* and stated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did the same; Muslim (1589) collected this *Hadith*.

‘Ali ibn Abi Talib (رَضِيَ اللَّهُ عَنْهُ) said six *Takbirs* in the *Janazah* Prayer on Sahl ibn ‘Hunaif, may Allah be pleased with him¹.

Ad-Daraqutni reported that ‘Ali ibn Abi Talib (رَضِيَ اللَّهُ عَنْهُ) recited six *Takbirs* on those who participated in the

=reported number of *Takbirs*, let him recite four, because the *Hadiths* that mention this number are more numerous.”

Al-Albani added, regarding the situation where there are many dead Muslims, “An-Nawawi said in his book, al-Majmu’ (5:225), ‘The scholars agreed that it is better to offer the Funeral Prayer for each one of the dead separately. Only the author of, at-Tatimmah, did not agree, stating that it is better to pray for all of them together, so that their burial is done quickly, as is ordained. However, the first opinion is better; it has been practiced more and carries more hope of acceptance [by Allah]. Also, in this case, the delay is not substantial.’ Allah has the best knowledge.”]

^[1] [‘Ali ibn Abi Talib, may Allah be pleased with him, did this in front of many companions, none of whom criticized him. Therefore, reciting six and also seven *Takbirs* is established. Al-Albani said in, A’hkamu al-Jana-iz, Pg., 143, “Ibn ‘Hazm collected this report in his book, al-Mu’halla (5:126), stating that its chain of narration is very authentic. I –al-Albani- say that the part of it regarding ‘Ali’s action was collected by Abu Dawood in his book, Masa-il al-Imam Ahmad, Pg., 152, and also at-Ta’hawi (1:287), al-‘Hakim (3:409) and al-Baihaqi (4:36), using an authentic chain of narration that follows the conditions set by the, Two Sahihs. Al-Bukhari collected this story (7:253), except for mentioning the number six.”]

battle of *Badr*¹, five on the rest of the companions and four on the rest of the people².

Sa'eed ibn Mansur reported that, al-'Hakam ibn 'Utaibah said, "They used to recite five, six and seven *Takbirs* on the people of *Badr*³."

All these are authentic narrations, and therefore, reciting more than four *Takbirs* should not be rejected. The Prophet, peace be upon him, did not forbid reciting more

^[1][Al-Bukhari (3692) reported that Rifa'ah ibn Rafi', who participated in the battle of *Badr*, said,

جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "مَا تَعُدُّونَ أَهْلَ بَدْرٍ
فِيكُمْ؟" قَالَ: "مِنْ أَفْضَلِ الْمُسْلِمِينَ" أَوْ كَلِمَةً نَحْوَهَا قَالَ: "وَكَذَلِكَ
مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ."

"(Angel) Jibril came to the Prophet, *salla allahu 'alaihi wa-sallam*, and said, 'How do you look upon the warriors of *Badr* among yourselves?' The Prophet, *salla allahu 'alaihi wa-sallam*, said, 'As the best of the Muslims', or said a similar statement. On that, Jibril said, 'And so are the Angels who participated in the *Badr* (battle).'"

^[2][Al-Albani said in his book, *A'hkamu al-Jana-iz*, Pg., 144, "This *Hadith* was collected by at-Ta'hawi, ad-Daraqutni (191), and al-Baihaqi (4:37) through ad-Daraqutni, using a *Sahih* chain of narration containing reliable narrators."]

^[3][For instance, Musa ibn 'Abdullah ibn Yazid said that 'Ali ibn Abi Talib recited seven *Takbirs* for the *Janazah* of Abu Qatadah, who participated in the battle of *Badr*. At-Ta'hawi and al-Baihaqi (4:36) collected this statement, using an authentic chain of narration that follows the conditions set by Muslim in his, *Sahih*; refer to, *A'hkamu al-Jana-iz*, Pg., 144.]

than four *Takbirs*. To the contrary, he (صلى الله عليه وسلم), and his companions after him, practiced this.

Those who said that it is not legislated to recite more than four *Takbirs* during the Funeral Prayer relied, for evidence, on a *Hadith* collected from `Abdullah ibn `Abbas, may Allah be pleased with him, who was reported to have said that in the last *Janazah* Prayer the Prophet (صلى الله عليه وسلم) led, he recited four *Takbirs*¹.

This group said that since this was the last practice the Prophet (صلى الله عليه وسلم) performed, then it should be the adopted practice. Al-Khallal said in his book, *al-'Ilal*, that `Harb said that, Imam Ahmad was asked about this *Hadith*, which was reported by Abu al-Mali'h, from Maimun, from `Abdullah ibn `Abbas (رضي الله عنه). Imam Ahmad said, "This is a fabricated narration and does not have any basis. Muhammad ibn Ziyad at-Tahhan reported this *Hadith*; he used to fabricate *Hadith* narrations."

This group also relied, for evidence, on a report collected from Maimun ibn Mehran, who said that `Abdullah ibn `Abbas (رضي الله عنه) said that, when the angels offered the *Janazah* Prayer on Prophet Adam, peace be upon him, they recited four *Takbirs*, saying, "This is your *Sunnah*, O, Children of Adam!"

Al-Athram said, regarding the last *Hadith*, "We were discussing the trustworthiness of Muhammad ibn Mu`awiyah an-Naisaburi, who used to live in *Makkah*. I heard Abu `Abdullah [Ahmad ibn `Hanbal] say, 'I believe that his narrations are fabricated.' For example, Imam

^[1][Al-Hafidh ibn Hajar al-'Asqalani said in his book, *at-Talkhis* (5:167), also al-'Hazimi said in, *al-I'tibar*, Pg., 95, and al-Baihaqi in, *as-Sunan* (3:74), that this *Hadith* was collected through several chains of narration, all of which are weak.]

Ahmad mentioned what Muhammad reported from Abu al-Mali'h, from Maimun ibn Mehran, from 'Abdullah ibn 'Abbas, that when the angels offered the Funeral Prayer on Adam, they recited four *Takbirs*. Abu 'Abdullah talked in serious terms about such reports, saying that Abu al-Mali'h was more truthful and fearful of Allah than to report such narrations¹. ”

They also relied on a *Hadith* collected by al-Baihaqi, from Ya'hya, from Ubai, may Allah be pleased with him, who said that the Prophet, peace be upon him, said, “When the angels offered the *Janazah* Prayer on Prophet Adam, peace be upon him, they recited four *Takbirs*, saying, ‘This is your *Sunnah*, O, Children of Adam!’” However, this is not an authentic narration, which in some narrations was attributed to the Prophet (ﷺ).

The students of Mu'adh [ibn Jabal] (رضي الله عنه) used to recite five *Takbirs* [during the Funeral Prayer]. Alqamah said, “I said to 'Abdullah [ibn Mas'ud] (رضي الله عنه), ‘Some of the companions of Mu'adh (رضي الله عنه), from *ash-Sham* Area, recited five *Takbirs* on someone who died.’ ‘Abdullah (رضي الله عنه) said, ‘There is no limit for the number of *Takbirs* recited on the dead. Say as many *Takbirs* as the Imam says.

^[1][thus, indicating that Muhammad ibn Mu'awiyah an-Naisaburi fabricated this narration]

When the Imam ends [the *Janazah* Prayer] you too end it¹.”

^[1][Ibn ‘Hazm collected this narration in his book, al-Mu’halla (5:126), stating that its chain of narration is very authentic.]

Ending the Janazah Prayer with the *Salam*

As for his guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding ending the *Janazah* Prayer with *Taslim*^[1], it was reported that he used to offer either one or two *Taslims*.

Al-Baihaqi and others reported that Sa'eed al-Maqburi narrated that Abu Hurairah, radhiya allahu 'anhu, said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered a *Janazah* Prayer in which he recited four *Takbirs* and offered one *Taslim*. However, Imam Ahmad said, according to al-

^[1][In the second volume of this translation, we reported what ibn al-Qayyim said regarding ending the usual prayer with the *Salam*, as follows, "The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said the *Taslim* or *Salam*, "*As-salamu 'alaikum wa-ra'hmatullah* (peace and Allah's Mercy be on you)", once to his right* and then to his left**."

* until the whiteness of his right cheek became visible.

** until the whiteness of his left cheek became visible.

Muslim (916) collected a similar narration; also, Abu Dawood (798), an-Nasai (1130), at-Tirmidhi (272), ibn Majah (904) and Ahmad (1403) collected this *Hadith*, which at-Tirmidhi graded as authentic. Abu Dawood (846), ibn Khuzaimah, Abu Ya'la, and several others collected an authentic *Hadith*, wherein the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sometimes added to the first *Taslim*, "...*wa-barakatuh* (and His blessings)." Also, sometimes, when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, '*As-salamu 'alaikum wa-ra'hmatullah*', to his right, he would say, '*As-salamu 'alaikum*' to his left, as an-Nasai (1304), Ahmad (5145) and as-Sarraj narrated. For these and more benefits, refer to, Sifatu Salati an-Naby."]

Athram's report, "This *'Hadith* is fabricated"; al-Khallal reported this statement in his book, al-'Ilal¹.

^[1][Ad-Daraqutni (191), al-'Hakim (1:360) and al-Baihaqi (4:43), through al-'Hakim, collected the *'Hadith* under discussion, using a chain of narration of the *'Hasan* grade, as al-Albani stated in, A'hkamu al-Jana-iz, Pg., 163, where he also said that he analyzed this chain of narration in detail in his book, at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad. Al-Albani went on to say that there is a *'Hadith* from the *Mursal* grade that asserts the meaning of the *'Hadith* under discussion, collected from Abu Hurairah; al-Baihaqi collected it from 'Ata ibn as-Sa-ib (not a companion) reporting the Messenger's practice of offering one *Salam* during a *Janazah* Prayer. Al-'Hakim said after reporting Abu Hurairah's *'Hadith*, "There are authentic narrations reporting one *Taslim* during the Funeral Prayer collected from 'Ali ibn Abi Talib, 'Abdullah ibn 'Umar, 'Abdullah ibn 'Abbas, Jabir ibn 'Abdullah, 'Abdullah ibn Abi Aufa and Abu Hurairah." Al-Albani said, "Adh-Dhahabi agreed with al-'Hakim, while al-Baihaqi collected chains of narration for most of these reported instances of one *Taslim*, adding to the list reports collected from Wathilah ibn al-Asqa', Abu Umamah, and other companions. However, to assert the authenticity of the narration collected from 'Abdullah ibn Abi Aufa in this regard is doubtful, because it was collected through al-Jarra'h ibn Mali'h, who was weak, unless al-'Hakim collected it through another chain of narration, which I doubt.

Imam Ahmad accepted these reports, as is reported from him. Abu Dawood said in, Masa-il al-Imam Ahmad, Pg., 153, 'When Ahmad was asked about how to end the *Janazah* Prayer with *Taslim*, I heard him say, 'Like this,' and he turned his head to the right [and said, '*As-Salamu Alaikum Warahmatullah*].'

I –al-Albani- say that it is legislated to also add, '*Wabarakatuh*', during this *Taslim*, because this was established through some of the chains of narrations reporting ibn Mas'ud's *'Hadith* about=

Ibrahim al-Hajari narrated that, 'Abdullah ibn Abi Aufa offered the *Janazah* Prayer on a daughter of his who died and recited four *Takbirs*. He then paused for a while, until those behind him thought he would recite a fifth *Takbir*. However, he recited one *Taslim* to his right side and one *Taslim* to his left side. When he was asked, he said, "I will not add to what I saw Allah's Apostle (صلى الله عليه وسلم) do¹." Further, 'Abdullah ibn Mas'ud (رضي الله عنه) said, "Allah's Apostle (صلى الله عليه وسلم) used to do three things that people now abandoned, one of them is offering *Taslim* on the *Janazah* just as one offers *Taslim* in the usual prayer." Al-Baihaqi collected both narrations².

However, Ya'hya ibn Ma'een, an-Nasai and Abu 'Hatim stated that Ibrahim ibn Muslim al-'Abdi al-Hajari

=the manner of reciting two *Taslims* in the ordained prayers. [Unless proven otherwise] the Funeral Prayer is treated in the same manner as the ordained prayers.'"]

^[1][Al-Albani said in, A'hkamu al-Jana-iz, Pg., 162, "Al-Baihaqi (4:43) collected this narration, which is weak on account of al-Hajari."]

^[2][Al-Albani said in, A'hkamu al-Jana-iz, Pg., 162, "Al-Baihaqi (4:43) collected this narration using a '*Hasan* chain of narrators. An-Nawawi said [in his book, al-Majmu'] (5:239), 'Its chain of narration is good.' Also, [al-Haithami said] in, Mujamma' az-Zawa-id (3:34), 'At-Tabarani collected it in, al-Kabir, using a reliable chain of narrators.'

It is established in, Sahih Muslim, that 'Abdullah ibn Mas'ud reported the Prophet's practice of reciting two *Taslims* during the usual prayer, thus, explaining ibn Mas'ud's statement here, "...just as one offers *Taslim* in the usual prayer.'" Al-Albani added that the previous '*Hadith*', collected through Ibrahim al-Hajari, adds strength to the above '*Hadith*', in the text, collected from 'Abdullah ibn Mas'ud.]

was weak in *'Hadith*. Ash-Shafii reported this same *'Hadith* from 'Harmalah, from Sufyan, from Ibrahim, who reported that 'Abdullah ibn Abi Aufa said *Takbir* four times, then stood up for a long time, until the people said *Tasbi'h*¹, then he said *Salam*. He then said, "You thought I was going to recite more than four *Takbirs*! I heard Allah's Apostle, peace be upon him, recite four *Takbirs*." In this narration, Ibrahim did not say that ibn Abi Aufa recited one *Taslim* to his right and one *Taslim* to his left. Also, ibn Majah reported this *'Hadith* from Ibrahim through al-Mu'haribi, without mentioning one *Taslim* to the right side and one *Taslim* to the left side².

Mentioning the *Taslims* on the right and the left was reported from Ibrahim al-Hajari through Sharik alone, and was sometimes attributed to the Prophet, *salla allahu 'alaihi wa-sallam*³.

[¹] [Al-Bukhari (1128) and Muslim (641) narrated that the Prophet, peace be upon him, said regarding correcting the Imam of prayer, when he makes a mistake,

"التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ."

"Saying *Tasbi'h* is for men and clapping the hands is for women." Therefore, when men realize that the Imam made a mistake, they say, '*Sub'hanallah* (all praise is due to Allah), while women remind the Imam by clapping (with two fingers, as some scholars stated).]

[²] [Shaikh Wahby said, "Ibn Majah (1503) collected this narration, which al-Albani graded as *'Hasan*, in his book, *Sahih Sunan ibn Majah* (1220)."]

[³] [Al-Albani stated in his book, *A'hkamu al-Jana-iz*, Pg., 163, that scholars of the *'Hanafi* and *Shafii* Schools of Thought, as=

I –ibn al-Qayyim– say that what was correctly reported of the practice of ‘Abdullah ibn Abi Aufa contradicts Ibrahim’s narration; he used to offer only one *Taslim* [during the *Janazah* Prayer], as Imam Ahmad reported. Ahmad ibn al-Qasim said, “Abu ‘Abdullah [Ahmad ibn ‘Hanbal] was asked if he knew of any companion who offered two *Taslims* on the *Janazah*. He said, ‘No. However, it is reported from six companions that they offered one *Taslim* by slightly moving the face towards the right.’ Ahmad mentioned ‘Abdullah ibn ‘Umar, ‘Abdullah ibn ‘Abbas, Abu Hurairah, Wathilah ibn al-Asqa’, ‘Abdullah ibn Abi Aufa and Zaid ibn Thabit (رَضِيَ اللَّهُ عَنْهُمْ).” Al-Baihaqi added these companions: ‘Ali ibn Abi Talib, Jabir ibn ‘Abdullah, Anas ibn Malik and Abu Umamah Sahl ibn ‘Haneef (رَضِيَ اللَّهُ عَنْهُمْ), thus counting ten companions. Abu Umamah [Sahl ibn ‘Haneef (رَضِيَ اللَّهُ عَنْهُ)] was born during the time of the Prophet, peace be upon him, who called him by the name of his maternal grandfather, Abu Umamah As‘ad ibn Zurarah (رَضِيَ اللَّهُ عَنْهُ). Abu Umamah [Sahl ibn ‘Haneef] is thus considered among the companions and one of the major scholars of *at-Tabi‘in*¹.

As for raising the hands during the Funeral Prayer², ash-Shafii said that they should be raised because of the

=well as, Imam Ahmad asserted the practice of offering two *Taslims* during *Salatu al-Janazah*. These references are, al-Mabsut (2:65), reporting the ‘*Hanafi*’ stance, al-Insaf (2:525), reporting Ahmad’s statement, and, Shar’h ibn Qasim al-Ghazzi (1:431), reporting the *Shafii* stance. Al-Ghazzi added, “It is recommended to add, ‘...*Warahmatullah Wabarakatuh*.’”]

^[1] [‘*At-Tabi‘un*’, pertains to the second generation of Islam]

^[2] [upon reciting every *Takbir*, we established that raising the hands in the first *Takbir* is necessary]

*Athar*¹ that reports this practice and by using *Qiyas*² to what one usually does during the prayer. This is because when the Prophet, *salla allahu `alaihi wa-sallam*, recited *Takbir*, while standing in prayer, he used to raise his hands³.

I –ibn al-Qayyim- say that what ash-Shafii meant by the *Athar*, is what was reported of the practice of `Abdullah ibn `Umar and Anas ibn Malik, may Allah be pleased with them, who used to raise their hands in every *Takbir* during the *Janazah* Prayer.

Further, it was reported that the Prophet, peace be upon him, used to raise his hands upon reciting the first *Takbir* in the Funeral Prayer and place the right hand on the left hand. Al-Baihaqi mentioned this practice in his book, *as-Sunan*. Also, at-Tirmidhi narrated that Abu Hurairah (رضي الله عنه) reported, the Prophet (صلى الله عليه وسلم) placed the right hand on the left hand while praying the *Janazah*. This

[¹]*Athar*, means, whatever is recorded from ancestry, in this case, whatever proceeded from the Prophet and other than the Prophet (صلى الله عليه وسلم). The best meaning is that *Athar* is in reference to whatever was collected from *as-Salaf as-Sali`h*, the companions, the next generation after the companions (*at-Tabi`in*) and the next generation after the *Tabi`in* (*Tabi`i at-Tabi`in*). This is the best meaning, since it distinguishes between what the Prophet (صلى الله عليه وسلم) said (i.e., *Hadiths*) and what others said. Refer to, *Al-Hadithu `Hujjatun bi-Nafsihi fi al-A`hkami wa-l-`Aqa-id*, by al-Albani, which Allah blessed me to translate for, *Dar at-Turath al-Islami*.]

[²]*Qiyas*, pertains to researching the Quran and *Sunnah* and suggesting a ruling with regards to a certain matter of the religion that does not have a definite ruling in the *Quran* and *Sunnah* or *Ijmaa*].

[³Refer to the second volume of this translation for a complete description of the Prophet's prayer.]

narration is weak on account of Yazid ibn Sinan ar-Rahaawi [a sub-narrator]¹.

^[1][Al-Albani said in, A'hkamu al-Jana-iz, Pg., 147-151, "It is legislated for one to raise his hands upon reciting the first *Takbir*. There are two '*Hadiths*' on this topic. The first '*Hadith*' was collected from Abu Hurairah, radhiya allahu 'anhu, who said that Allah's Messenger, peace be upon him, raised his hands while praying *Janazah*, when saying the first *Takbir*, then placed his right hand on the left hand. This '*Hadith*' was collected by at-Tirmidhi (2:165), ad-Daraqutni (192), al-Baihaqi (284) and Abu ash-Shaikh in his book, Tabaqat al-Asbahaniyyin (Pg., 262), using a weak chain of narration. However, the following '*Hadith*' adds strength to the first '*Hadith*'. 'Abdullah ibn 'Abbas, radhiya allahu 'anhu, said that Allah's Apostle, salla allahu 'alaihi wa-sallam, raised his hands during the Funeral Prayer, when reciting the first *Takbir*, and did not repeat raising them again. Ad-Daraqutni collected this narration using a reliable chain of narrators, except for al-Fadhl ibn as-Sakan, who is unknown regarding reliability. Ibn at-Turkumani did not comment on al-Fadhl in his book, al-Jauhar an-Naqi (4:44). At-Tirmidhi said after reporting the first narration, 'This is a *Gharib* (weak) '*Hadith*'. The scholars have different opinions regarding this topic. The majority of scholars from among the Prophet's companions and other generations stated that one should raise his hands upon reciting every *Takbir*. This is the opinion of 'Abdullah ibn al-Mubarak, ash-Shafii, Ahmad and Is'haq ibn Rahawaih. Other scholars said that [during *Salatu al-Janazah*] one should only raise his hands once, upon reciting the first *Takbir*. This is the opinion of ath-Thauri and the scholars of *Kufah*. It was reported that 'Abdullah ibn al-Mubarak said, regarding *Salatu al-Janazah*, that one should not place the right hand on the left hand, while other scholars said that one should do so, just as one does in the usual prayer.' Also, an-Nawawi said in his book, al-Majmu', Shar'h al-Muhadh-dhab (5:232),=

=‘Ibn al-Mundhir said in his books, al-Ishraf, and, al-Ijma`, that the scholars agreed that one should raise his hands upon reciting the first *Takbir* [during *Salatu al-Janazah*], but disagreed regarding the rest of the *Takbirs*.’ I –al-Albani– say that since we did not find proof in the *Sunnah* indicating that it is legislated to raise the hands during *Takbirs* other than the first, then we do not agree that it is legislated. This is also the opinion of the scholars of the ‘*Hanafi* School of Thought, ash-Shaukani and ibn ‘Hazm.’” Al-Albani went on to say, “Al-Baihaqi reported (4:44), using an authentic chain of narration, that ‘Abdullah ibn ‘Umar used to raise his hands upon reciting every *Takbir* during *Salatu al-Janazah*. Those who think that ibn ‘Umar would not have done so, without being taught by the Prophet, *salla allahu ‘alaihi wa-sallam*, can raise their hands.”

As for placing the right hand on the top of the left hand, wrist and forearm over the chest, there is the weak ‘*Hadith*’ we reported from Abu Hurairah (which ibn al-Qayyim mentioned in the text above), as well as, the ‘*Hadiths*’ that generally imply doing so, including during *Salatu al-Kusuf* and ordained prayers. In the second volume of this translation, the chapter on prayer, we said the following, “The Prophet (ﷺ) placed his right palm on the top of his left hand, wrist and forearm; Ahmad (18115), Abu Dawood (624) and an-Nasaii (879) collected an authentic ‘*Hadith*’ to this effect. The Prophet (ﷺ) also ordered Muslims to do the same. Al-Bukhari (698) narrated that Sahl bin Sa’d (رضي الله عنه) reported, ‘The people were ordered to place the right hand on the left forearm in the prayer.’ Abu ‘Hazim, who heard the ‘*Hadith*’ from Sahl, said, ‘I knew that the order was from the Prophet (ﷺ).’ As for placing the palms on the chest, Ahmad, Abu Dawood and ibn Khuzaimah collected an authentic ‘*Hadith*’ in this meaning. Refer to, A’hkamu al-Jana-iz, by al-Albani, Pg. 118 (actually 150-151). Imams Is’haq ibn Rahawaih and Ahmad ibn ‘Hanbal practiced this *Sunnah*. For this and more benefits, refer to, Irawa al-Ghalil (353), by al-Albani.” We should reiterate what al-Albani said=

=in, A`hkamu al-Jana-iz, Pg., 150, that the '*Hadiths* regarding placing the hands on the chest while praying all have weakness in them, but collectively elevate the '*Hadith* to the grade of '*Hasan*. In contrast, placing the hands under the navel relies on weak evidence, according to the consensus of the scholars of '*Hadith*, as an-Nawawi, az-Zaila`ii and other scholars have stated.]

If the Imam Missed Attending the Funeral Prayer

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) missed *Janazah* Prayer for someone, he would pray at the grave. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once offered the *Janazah* Prayer at a grave, a night after the deceased was buried¹. At another occasion, he, *salla allahu `alaihi wa-sallam*, offered the *Janazah* Prayer

^[1][We assert what ibn al-Qayyim stated here, that when the Prophet, *salla allahu `alaihi wa-sallam*, missed the Funeral Prayer for someone, he would offer it at his or her grave. Therefore, this ruling applies to Muslim Imams or Leaders, as al-Albani stated in, *A`hkamu al-Jana-iz*, Pg., 112.

Al-Bukhari (1170) and Muslim (1586) reported that `Abdullah ibn `Abbas, may Allah be pleased with him, said, "A person died and Allah's Apostle, *salla allahu `alaihi wa-sallam*, used to visit him. The man was buried at night. In the morning they informed the Prophet, *salla allahu `alaihi wa-sallam*, about what had happened and he asked them about what prevented them from informing him. They replied, 'It was night and it was dark and we disliked troubling you.' The Prophet, *salla allahu `alaihi wa-sallam*, went to the man's grave and offered the Funeral Prayer." Al-Bukhari (1235) said that `Abdullah ibn `Abbas added that the Prophet, peace be upon him, led them in prayer, after ordering them to stand in rows behind him, and he recited four *Takbirs*.

Yet, this ruling applies to when one is buried, before the Funeral Prayer is performed for him or her. We previously stated that it is necessary that at least a part of the *Ummah* offer the Funeral Prayer on deceased Muslims.]

three nights after burial, and at another instance, a month after burial¹.

^[1][Al-Bukhari (440) and Muslim (1588), who collected these words, narrated that Abu Hurairah, may Allah be pleased with him, said,

أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُ الْمَسْجِدَ فَفَقَدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ عَنْهَا فَقَالُوا: مَاتَتْ قَالَ: "أَفَلَا كُنْتُمْ أَذْثُمُونِي؟" قَالَ: فَكَأَنَّهُمْ صَغَرُوا أَمْرَهَا فَقَالَ: "ذُلُونِي عَلَى قَبْرِهَا" فَذَلُّوهُ فَصَلَّى عَلَيْهَا، ثُمَّ قَالَ: "إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ."

"A dark-complexioned woman used to sweep the [Prophet's] *Masjid*. The Messenger of Allah, peace be upon him, missed her and inquired about her. The people told him that she had died. He asked why they did not inform him, and it appeared as if they had treated her or her affairs as insignificant. The Prophet, *salla allahu 'alaihi wa-sallam*, said, 'Lead me to her grave.' They led him to it and he recited the Funeral Prayer for her and then said, 'Verily, these graves are full of darkness for their dwellers and Allah, the Mighty and Glorious, illuminates them for their occupants by reason of my prayer for them.'"

We mention this narration, wherein there is no doubt that the person who died was a woman not a man.

The woman mentioned here was black, leading some companions to argue against her significance. In contrast, Allah's Prophet, peace be upon him, missed her and offered the Funeral Prayer for her days after she was buried, because she was a Muslim and was cleaning Allah's House, the Prophet's *Masjid*, which is one of the most honorable jobs one can do. Let this be a lesson to the disbelievers of the West, who live in and=

He, peace be upon him, did not set a time limit legislating this matter. Ahmad, may Allah grant him His Mercy, said, "Who doubts the legality of praying *Janazah* at the grave? It was reported that when the Prophet, peace be upon him, missed the Funeral Prayer for someone, he would offer it at the grave. This practice was reported through six different narrations of the grade '*Hasan*.'"

Imam Ahmad said that the latest one can offer the Funeral Prayer, is one month after burial, because it was the latest the Prophet, peace be upon him, offered *Janazah* Prayer. Ash-Shafii, may Allah grant him His Mercy, said that the latest one can offer *Janazah* is until the dead body decomposes, while Malik and Abu 'Hanifah, may Allah grant them His Mercy, said that it is not permissible, except for the *Wali* (Muslim Ruler, or Leader) if he was absent¹.

=practice utter inequality, yet want to teach Muslims how to fairly treat other human beings.]

^[1][Uqbah ibn Amir al-Juhani, may Allah be pleased with him, reported this significant '*Hadith*,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ
عَلَى الْمَيِّتِ (بَعْدَ ثَمَانِ سِنِينَ) (كَالْمُودِّعِ لِلأَحْيَاءِ وَالْأَمْوَاتِ) ثُمَّ
انْصَرَفَ إِلَى الْمَنْبَرِ (فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ) فَقَالَ: "إِنِّي فَرَطٌ لَكُمْ وَأَنَا
شَهِيدٌ عَلَيْكُمْ (وَإِنْ مَوَّعِدْكُمْ الْحَوْضُ) وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي
الآنَ (وَإِنْ عَرْضُهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةِ) وَإِنِّي أُعْطِيتُ مَفَاتِيحَ
خَزَائِنِ الْأَرْضِ - أَوْ مَفَاتِيحَ الْأَرْضِ - وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ
تُشْرِكُوا بَعْدِي وَلَكِنْ أَخَافُ عَلَيْكُمْ (الدُّنْيَا) أَنْ تَنَافَسُوا فِيهَا =

= (وَتَقْتُلُوا فَتَهْلِكُوا كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ) " (قَالَ: فَكَانَتْ آخِرَ
نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

“One day, Allah’s Apostle, *salla allahu `alaihi wa-sallam*, offered the Funeral Prayer for the martyrs of *U`hud* [eight years after (their death),] [as if bidding farewell to the living and the dead]. He then ascended the pulpit [praised and thanked Allah,] and said, ‘*I am your predecessor before you, and I am a witness for you. [Your promised place to meet me will be al-`Haudh (i.e., the Tank; on the Day of Resurrection)]. By Allah! I am now looking at it from this place [its width is as far as the distance between Aylah (Jerusalem) and al-Ju`hfah (near Makkah)]. I was given the keys to the treasures of the earth (or said, ‘The keys to the earth’). By Allah! I am not afraid that you will worship others besides Allah, but I am afraid that [this worldly life will tempt you and cause] you to compete with each other for it [and thus fight each other and perish as those before you perished].*’ [That was the last look which I cast on Allah’s Apostle, *salla allahu `alaihi wa-sallam*.]”

Al-Albani reported this narration in his book, A`hkamu al-Jana-iz, Pg., 107, then said, “This ‘*Hadith*’ was collected by Al-Bukhari (3:164, 7:279-280, 302), Muslim (7:67), and Ahmad (4:149, 153-154); al-Bukhari collected these words for the ‘*Hadith*’. The first, second, sixth and seventh additions were collected by al-Bukhari; Muslim collected the second, fifth, sixth and seventh additions; Ahmad collected the first to the fourth additions. Also, al-Baihaqi (4:14) collected this ‘*Hadith*’, including all the additions, except the third and the fifth. Further, at-Ta`hawi (1:290), an-Nasaii (1:277) and ad-Daraqutni (Pg., 197) collected a shorter version of this ‘*Hadith*’; ad-Daraqutni collected the first addition.”

We should assert that the Muslim Leader has the right to lead the Funeral Prayer, even if the deceased person’s relatives are=

=present. There is a *'Hadith* to this effect from the practice of al-Husain ibn 'Ali ibn Abi Talib, who told Sa'eed ibn al-'Aas, Governor of *Madinah* at that time, to lead the Funeral Prayer for al-'Hasan ibn 'Ali ibn Abi Talib. Al-Husain said that this is the *Sunnah*. This *'Hadith* is at least from the *'Hasan* grade; al-Albani said in, A'hkamu al-Jana-iz, Pg., 128-131, "This *'Hadith* was collected by al-'Hakim (3:171), al-Bazzar (814), at-Tabarani in, al-Mu'jam al-Kabir (3:148, 2912-2913), and al-Baihaqi (4:28). Al-'Hakim graded this *'Hadith* as *Sahih* and adh-Dhahabi agreed."

Otherwise, if the Muslim Leader is not present, then those who should lead the Funeral Prayer are those mentioned in this *'Hadith*, collected by Muslim (1078), from Abu Mas'ud al-Ansari, may Allah be pleased with him,

"يَوْمُ الْقَوْمِ أَقْرَوْهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ
بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ
سَوَاءً فَأَقْدَمُهُمْ سِلْمًا وَلَا يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي
بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ."

"The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as the Imam for the people. If they are equally versed in reciting, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man should lead another in prayer in the latter's place of authority (or house), or sit in the place of honor in his house, except with his permission."

To continue, if there are several funerals of males and females, it is allowed to pray on all of them at the same time. If this occurs, all the males are placed next to the Imam, even if they are=

=children, while females are placed beyond the males, towards the *Qiblah*. 'Ammar, the freed slave of al-'Harith ibn Naufal, said, "I attended the Funeral Prayer for Um Kulthum and her son. The boy's body was placed near the Imam [and the dead woman was placed behind the boy (i.e., towards *Qiblah*). The Imam offered the prayer then]. I thought this was strange; 'Abdullah ibn 'Abbas, Abu Sa'eed al-Khudri, Abu Qatadah and Abu Hurairah were present then [so I asked them about this matter] and they said, 'This is the *Sunnah*.'" Al-Albani said after mentioning this '*Hadith*', and another one before it with a stronger chain of narration, "This '*Hadith*' was collected by Abu Dawood (2:66), who collected these words, al-Baihaqi (4:33) through Abu Dawood, and an-Nasaii (1:280), who also collected the two additions. Its chain of narration is *Sahih*, following the guidelines and conditions set by Muslim. An-Nawawi said about this narration in, al-Majmu' (5:224), 'Its chain of narration is *Sahih*. 'Ammar is from the *Tabi'in* generation. He was the freed slave of *Bani Hashim*. There exists a consensus that he is trustworthy.'"

Finally, we previously reported the Prophet's action of offering the Funeral Prayer for the martyrs of *U'hud*, one at a time, each along with 'Hamzah, may Allah be pleased with him. Al-Albani said regarding this '*Hadith*' in, A'hkamu al-Jana-iz, Pg., 106, "At-Ta'hawi collected this '*Hadith*' in his book, Ma'ani al-Aathaar (1:290), using a chain of narration of the grade '*Hasan*'. The narrators of this '*Hadith*' are all reliable and well-known, and Muhammad ibn Is'haq (a *Mudallis*) stated that he heard the '*Hadith*'. This '*Hadith*' has several other narrations that support its meaning; I mentioned some of them in my book, at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad, No., 75."

Continuing Description of Funeral Prayer

It was the Prophet's guidance [while performing *Salatu al-Janazah*] to stand behind the dead man's head and behind the middle of the dead woman's body¹.

^[1][Al-Bukhari (1246) and Muslim (1602) reported that Samurah ibn Jundub (رَضِيَ اللهُ عَنْهُ) said, "I offered the Funeral Prayer behind the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a woman who died while giving birth and he stood up by the middle of the coffin."

Al-Albani mentioned another *'Hadith* collected from Anas ibn Malik, may Allah be pleased with him. Abu Ghalib al-Khayyat said, "I was with Anas ibn Malik when he offered the Funeral Prayer for a man; he stood by his head [or by the head of the coffin]. When the man's corpse was moved, a coffin of a woman from *Quraish* or *al-Ansar* was brought and Anas was told her name and asked to pray for her. Anas prayed for her and stood by the middle part of her body [or by her rear; she had a green cover on her shrouded body]. Al-'Ala ibn Ziyad al-'Adawi was among us then and he noticed the different way Anas stood by the dead man and then by the dead woman's coffin. Al-'Ala said, 'O, Abu 'Hamzah! Was this the way Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood behind the man's dead body and the woman's dead body?' Anas said, 'Yes.' Al-'Ala looked at us and said, 'Learn!'"

Al-Albani said in, *A'hkamu al-Jana-iz*, Pg., 139, "This *'Hadith* was collected by Abu Dawood (2:66-67), at-Tirmidhi (2:146), who graded it as *'Hasan*, ibn Majah, at-Ta'hawi (1:283), al-Baihaqi (4:32), at-Tayalisi (*'Hadith* no., 2149) and Ahmad (3:118, 204); Ahmad collected these words. All of the mentioned scholars collected this *'Hadith* from Hammam ibn Ya'hya, from Abu Ghalib, except for Abu Dawood, who collected it from Abdul Warith ibn Sa'eed, from Abu Ghalib. At-Ta'hawi also collected a shorter version of the *'Hadith* using Abu Dawood's chain of narration. The chain of narration for both of these=

The Prophet's guidance was that he offered the Funeral Prayer for dead children. An authentic narration collected from him (مَنْ لَى اللّٰهَ عَلَيْهِ وَسَلَّمَ) stated,

"الطِّفْلُ يُصَلَّى عَلَيْهِ."

"*Prayer is held for the child*¹." Also, ibn Majah reported this *'Hadith* in the, Sunan, "Pray on your (deceased) children, because they are among those who proceed you²."

=reports is authentic, using narrators used in the, Two Sahihs, except for Abu Ghalib, who is trustworthy, as al-Hafidh ibn Hajar stated in his book, at-Taqrīb. It is amazing to discover that in his book, Fat'h al-Bari, Shar'h Sahih al-Bukhari (3:157), ibn 'Hajar explained the next *'Hadith* (meaning, the first *'Hadith* in this footnote), collected from Samurah, saying that al-Bukhari stated that the *'Hadith* under discussion is weak. Yet, al-Hafidh did not comment on al-Bukhari's decision [even though he earlier said that Abu Ghalib was trustworthy]. The second narration for this *'Hadith* was collected by at-Tayalisi and al-Baihaqi through Ahmad ibn 'Hanbal; the third narration was collected by Abu Dawood and also all of the mentioned collectors, excluding the word, 'green.'"]

^[1][Al-Albani said that Abu Dawood (2:65), an-Nasaii (1:275-276), at-Tirmidhi (2:144), who graded it as *'Hasan Sahih*, ibn Majah (1:451, 458), at-Ta'hawi (1:278), ibn 'Hibban (769), al-Baihaqi (84, 25), at-Tayalisi (701-702) and Ahmad (4:247-249, 252) collected this *'Hadith*, from al-Mughirah ibn Shu'bah (رَضِيَ اللّٰهُ عَنْهُ). Al-Albani agreed with al-'Hakim and adh-Dhahabi who graded this *'Hadith* as *Sahih*, following the guidelines and conditions set by al-Bukhari in his, Sahih. Further, Muslim (4813) and an-Nasaii (1921) reported that Allah's Apostle, peace be upon him, offered *Janazah* Prayer for a young Ansari boy.]

^[2][meaning, towards the gates of Paradise.=

Ahmad ibn Abi `Abdah said, "I asked Ahmad [ibn `Hanbal] regarding how old the miscarriage should be to receive Funeral Prayer. He said, 'When it is four months old, because this is when the soul is blown into it'.¹ I said,

=Shaikh Wahby said, "Ibn Majah (1509) collected this *Hadith*, which is very weak, according to al-Albani; refer to, Dha'eef Sunan ibn Majah (331)."

¹⁾[Al-Bukhari (2969) and Muslim (4781) narrated that `Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِنْ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَشَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ كِتَابُهُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ."

"(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then it becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down its (the new creature's) deeds, its livelihood, (date of) death, and whether he or she will be blessed or wretched (in religion). Then the soul is breathed into it. So, a man amongst you may do (good) deeds, until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the Hellfire. =

‘What about the *‘Hadith* collected from al-Mughirah ibn Shu‘bah, stating that the Prayer is held for the benefit of the child?’ He said, ‘This is an authentic *‘Hadith* attributed to the Prophet (ﷺ).’ I said, ‘But, it does not mention four months or otherwise?’ He said, ‘What I stated is the opinion of Sa‘eed ibn al-Musayyib.’”

If someone asks whether the Prophet, peace be upon him, offered funeral Prayer for his son Ibrahim when he died, the answer is that there is a difference of opinion regarding this topic. Abu Dawood reported in his, Sunan, from ‘Aishah, may Allah be pleased with her, that she said, “Ibrahim, the Prophet’s son, died at the age of eighteen months and the Messenger of Allah (ﷺ) did not offer prayer on him¹.”

=And similarly a man amongst you may do (evil) deeds, until there is only a cubit between him and the Hellfire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.”]

⁽¹⁾[In, A`hkamu al-Jana-iz, Pg., 104, it is reported that Abu Dawood (2:166), ibn ‘Hazm (5:158) through Abu Dawood, and Ahmad (6:267), collected this *‘Hadith* using a *‘Hasan* chain of narration, according to al-‘Hafidh [ibn ‘Hajar al-‘Asqalani], as he stated in, al-Isabah. Ibn ‘Hazm stated that this *‘Hadith* is *Sahih* (stronger than *‘Hasan*), but in a footnote, al-Albani agreed with al-Hafidh’s decision and mentioned criticism of this *‘Hadith*’s chain of narration as ibn al-Qayyim reported from Imam Ahmad. Al-Albani said, “Know that the reports stating that the Prophet (ﷺ) offered the Funeral Prayer for his son Ibrahim do not discount the authenticity of this *‘Hadith*. The mentioned reports all have defects, such as being of *Mursal* type or are very weak. For more details about these reports, refer to, Nasb ar-Rayah (2:279-280, by al-‘Hafidh az-Zaila`ii). Further, Ahmad (3:281) reported that Anas was asked whether the Prophet (ﷺ) offered the Funeral Prayer for his son=

Imam Ahmad said that, Ya'qub ibn Ibrahim narrated that, his father reported that, ibn Is'haq said that, 'Abdullah ibn Abi Bakr ibn Muhammad ibn 'Amr ibn 'Hazm said that, 'Amrah said that, 'Aishah said that..., then mentioned the 'Hadith above. However, as 'Hanbal reported, Imam Ahmad discounted this narration and the reliability of ibn Is'haq.

To the contrary, al-Khallal reported that 'Abdullah [son of Imam Ahmad] said that, his father said that, Aswad ibn Amir said that, Israeel said that, Jabir al-Ju'fi said that, Amir said that, al-Baraa ibn 'Azib (رَضِيَ اللهُ عَنْهُ) reported that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the prayer for his son Ibrahim, who died at the age of sixteen months¹.

Abu Dawood reported that al-Bahi (not a companion) said, "When Ibrahim, the son of Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) died Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the prayer for him in *al-Maqa'id*²." However, this 'Hadith is from the *Mursal* type³; al-Bahi's name is 'Abdullah ibn Yasar and he used to reside in the area of *Kufah* (in *Iraq*).

=Ibrahim. Anas replied by saying, 'I do not know.' The chain of narration for this report is of the grade *Sahih*. Had he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for his son, this fact would not have escaped Anas (رَضِيَ اللهُ عَنْهُ), who served the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for ten years.""]

^[1][Shaikh Wahby said, "Ahmad (4:283) collected this narration using a weak chain of narrators; refer to, *A'hkamu al-Jana-iz*."]]

^[2][the *Musalla* area near the Prophet's *Masjid* in *Madinah*]

^[3][Shaikh Wahby said, "Abu Dawood (3188) collected this report, about which al-Albani, the scholar of 'Hadith, stated as being *Munkar* (very weak) in his book, *Dha'eef Sunan Abu Dawood* (699)."]]

It was reported that `Ata ibn Abi Raba`h said that the Prophet, peace be upon him, offered the prayer for his son Ibrahim, who died at the age of seventy nights. This is also a *Mursal* narration which contains a mistake by `Ata. When Ibrahim died, he was over one year old.

The scholars have different opinions regarding these *'Hadiths*. Some of them stated that the Funeral Prayer was offered on Ibrahim, thus, discounting the authenticity of `Aishah's narration. For instance, Imam Ahmad said that the narrations¹ that are of the *Mursal* type, as well as, the *'Hadith* collected from al-Baraa gather strength when added to each other.

Other scholars stated that al-Baraa's *'Hadith* is weak, on account of Jabir [al-Ju'fi, one of the narrators]. They also stated that the *Mursal* narrations are all weak and the *'Hadith* collected from ibn Is'haq, from `Aishah² is more authentic than the *Mursal* narrations.

The second group of scholars disagreed regarding the reason behind the Prophet, peace be upon him, not offering the *Janazah* Prayer for his son. Some of them said that the fact that Ibrahim was the Prophet's son sufficed for him regarding receiving the Prophet's prayer, which is a type of *Shafa'ah*³. Similarly the martyr is sufficed [regarding receiving *Shafa'ah*] on account of his martyrdom, and therefore, it is not necessary for him to

^[1][stating that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for his son Ibrahim, may Allah be pleased with him]

^[2][stating that the Prophet, peace be upon him, did not offer the Funeral Prayer for his son Ibrahim, radhiya allahu `anhu]

^[3][intercession with Allah, by Allah's Leave]

have *Janazah* Prayer¹. Another group of scholars said that on the day Ibrahim died, the sun eclipsed. The Prophet,

^[1][Ahmad (16553), At-Tirmidhi (1586) and ibn Majah (2789) narrated that al-Miqdam ibn Ma'di Karib (رَضِيَ اللهُ عَنْهُ) reported that Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ حَصَالٍ يَغْفَرُ لَهُ فِي أَوَّلِ دُفْعَةٍ مِنْ دَمِهِ وَيُرَى
مَقْعَدُهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَزَعِ الْأَكْبَرِ
وَيُحَلَّى حُلَّةَ الْإِيمَانِ وَيُزَوَّجُ مِنَ الْخُورِ الْعَيْنِ وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَانًا
مِنْ أَقَارِبِهِ."

"The Shaheed (martyr) has six rights with Allah: he is forgiven when the first batch of his blood is shed, his seat in Paradise will be shown to him, will earn shelter from torment in the grave, will earn safety on (the Day of) the Greatest Horror, will be adorned with the adornment of Eeman (Faith), will be given al-'Hur al-'Een (fair females with wide lovely eyes) as wives, and will be given permission to intercede on behalf of seventy of his relatives." This is an authentic *'Hadith* of the grade of *Sahih*, according to at-Tirmidhi and al-Albani; refer to, *A'hkamu al-Jana-iz*, Pg., 50. There is a *'Hadith* collected by al-Bukhari (2617) and Muslim (3538) that defines the meaning of the term, 'Shaheed'. Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْعَرِيقُ وَصَاحِبُ الْهَذْمِ وَالشَّهِيدُ
فِي سَبِيلِ اللَّهِ."

salla allahu alaihi wa-sallam, was busy offering the *Kusuf* Prayer, and therefore, he did not offer the *Janazah* Prayer for Ibrahim¹.

Yet another group of scholars said that there are no contradictions between these *Hadiths*. They said that the Prophet, peace be upon him, ordered the Funeral Prayer be offered for Ibrahim, prompting some scholars to say that *Janazah* Prayer was held for Ibrahim. However, he, peace be upon him, did not attend it himself, because he was busy leading the Eclipse Prayer, prompting some scholars to say that he did not offer *Janazah* Prayer for Ibrahim.

Another group of scholars said that the narration that affirms takes precedence, because it contains more knowledge and news. Therefore, the narration under

=“Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah’s cause.”]

[¹][Al-Bukhari (985) and Muslim (1522) reported that al-Mughirah ibn Shu’bah (رضي الله عنه) said,

كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ
إِبْرَاهِيمُ فَقَالَ النَّاسُ: كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ
وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللَّهَ."

“The sun eclipsed in the lifetime of Allah’s Apostle (صلى الله عليه وسلم), on the day when (his son) Ibrahim died. So, the people said that the sun had eclipsed because of the death of Ibrahim. Allah’s Apostle (صلى الله عليه وسلم) said, ‘The sun and the moon do not eclipse because of the death or life (birth) of someone. When you see the eclipse pray and invoke Allah.’”]

discussion, which affirms, takes precedence over the narration that denies¹.

^[1][because the narration that reports an incident has more news than the narration denying the reported incident]

What About Those Who Commit Suicide, Theft, Sins?

Among the Prophet's guidance was that he did not offer the Funeral Prayer on those who committed suicide¹ or stole from the spoils of war².

^[1][Muslim (1624) narrated that Jabir ibn Samurah (رَضِيَ اللهُ عَنْهُ) said, "(The dead body) of a person who killed himself with a broad-headed arrow was brought before the Apostle of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), but he did not offer prayers for him."]

^[2][Malik (2:14), Abu Dawood (1:425), an-Nasai (1:278), ibn Majah (2:197), al-'Hakim (2:127) and Ahmad (4:114, 5:192) narrated, using a *Sahih* chain of narration, that Zaid ibn Khalid al-Juhani, may Allah be pleased with him, said,

أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ يَوْمَ خَيْبَرَ
فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "صَلُّوا عَلَى
صَاحِبِكُمْ." فَتَغَيَّرَتْ وَجُوهُ النَّاسِ لِذَلِكَ فَقَالَ: "إِنْ صَاحِبِكُمْ قَدْ غُلَّ
فِي سَبِيلِ اللَّهِ." فَفَتَشْنَا مَتَاعَهُ فَوَجَدْنَا خَرَزًا مِنْ خَرَزِ الْيَهُودِ لَا يُسَاوِي
دِرْهَمَيْنِ.

"A man died on the Day (Battle) of 'Hunain (or Khaibar), and they mentioned him to the Messenger of Allah, may Allah bless him and grant him peace, who said, 'You pray for your companion.' The people's faces changed color at hearing this, so the Messenger, *salla allahu 'alaihi wa-sallam*, said, 'Your companion stole from the spoils taken in the way of Allah.' We opened his baggage and found some Jews' beads worth about two *Dirhams*!" Al-Albani commented, "Al-'Hakim said that this *Hadith* is *Sahih* and follows the guidelines and conditions=

There is a difference of opinion whether he (صلى الله عليه وسلم) offered the *Janazah* Prayer on those who received capital punishment according to Islamic Law¹, such as an adulterer who died by stoning².

It is established that the Prophet (صلى الله عليه وسلم) offered the Funeral Prayer for a woman from *Juhainah* who committed adultery and was stoned to death. `Umar ibn al-Khattab asked, "O, Messenger of Allah! Do you offer the prayer for her after she committed adultery?" The Prophet, peace be upon him, replied,

=set in the, Two Sahihs. I discounted this statement in my books, at-Ta'liqat al-Jiyad `ala Zad-il Ma`ad, and, Irwaa al-Ghalil (726)"; refer to, A'hkamu al-Jana-iz, Pg., 103.]

^[1][Implementing and applying the Islamic Penal Code and Code of Punishment is the responsibility of Muslim Rulers only]

^[2][It is a type of punishment for sinners that Muslim Leaders and Scholars abstain from praying for dead sinners, even though it is permissible to offer Funeral Prayers for them. Abu Qatadah, may Allah be pleased with him, said, "When Allah's Apostle, *salla allahu `alaihi wa-sallam*, was called to pray for a *Janazah*, he would first ask about the deceased. If good words of praise were said about the dead person, he, peace be upon him, would offer Funeral Prayer for him. If what was said about the deceased was otherwise, he would say to his family, 'You pray for him', but he would not offer prayer himself." Ahmad (21513) and al-`Hakim (1:364) collected this *Hadith*; al-`Hakim graded it as *Sahih*, following the guidelines and conditions set by al-Bukhari and Muslim in their *Sahih* Collections of *Hadith*; adh-Dhahabi and al-Albani agreed. Refer to, A'hkamu al-Jana-iz, Pg., 109.]

"لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ
لَوَسِعَتْهُمْ. وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ
تَعَالَى؟"

"She has repented in such a manner that if her repentance was divided among seventy of the people of Madinah, it would suffice for all of them! Do you know of a better repentance than her giving up her life for the sake of Allah, the Exalted?" Muslim (3209) collected this *'Hadith*.

In his, *Sahih* (6321), al-Bukhari related the story of Ma'iz ibn Malik, in which it is reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said lenient words to Ma'iz and offered the Funeral Prayer for him [after he died by stoning]. This narration, which was collected through az-Zuhri by Ma'hud ibn Ghailan, from Abdul Razzaq, was reported in a different manner from Abdul Razzaq by several of Abdul Razzaq's students, contradicting the way Ma'hud narrated it; Ma'hud [ibn Ghailan] stated that the Prophet, *salla allahu `alaihi wa-sallam*, prayed for Ma'iz. The mentioned students are: Is'haq ibn Rahawaih, Muhammad ibn Ya'hya adh-Dhuhli, Nu'h ibn `Habib, al-`Hasan ibn `Ali¹, Muhammad ibn al-Mutawakkil, `Humaid ibn Zanjawaih and Ahmad ibn Mansur ar-Ramadi. This is why al-Baihaqi said, "The statement of Ma'hud ibn Ghailan that the Prophet, *salla allahu `alaihi wa-sallam*, offered the prayer on Ma'iz is a mistake, because the students of Abdul Razzaq and also the students of az-Zuhri did not report it."

^[1][not the Prophet's grandson]

There is another difference regarding the story of Ma-`iz ibn Malik. Abu Sa`eed al-Khudri (رَضِيَ اللهُ عَنْهُ) reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not invoke Allah (سُبْحَانَهُ) to forgive Ma-`iz, but also did not admonish him. Buraidah ibn al-`Haseeb (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اسْتَغْفِرُوا لِمَا عَزَبَ بَنِ مَالِكٍ."

"Invoke Allah to forgive Ma-`iz ibn Malik." They said, "May Allah forgive Ma-`iz ibn Malik." Muslim collected both narrations (3206 and 3207). Jabir [ibn `Abdullah (رَضِيَ اللهُ عَنْهُ)] said, in the narration collected by al-Bukhari (6321), that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) prayed for Ma-`iz; this is the above-mentioned defective narration collected through Abdul Razzaq. Further, Abu Dawood (2771) reported that Abu Barzah al-Aslami (رَضِيَ اللهُ عَنْهُ) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not offer the prayer for Ma-`iz and did not forbid the prayer to be held for him¹.

I –ibn al-Qayyim– say that there is no doubt that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) offered the Funeral Prayer for the woman from *Ghamid*². As for the story of Ma-`iz, we either say that there are no contradictions between its various narrations, because the prayer mentioned here [that the Prophet, peace be upon him, offered] was his invocation of Allah the Exalted to forgive Ma-`iz; he did not offer the Funeral Prayer for Ma-`iz, as a punishment and an admonishment. We could also say that since the

^[1][Shaikh Wahby said, "Abu Dawood (3186) collected this *Hadith*, which al-Albani graded as *Hasan, Sahih* in his book, *Sahih Sunan Abu Dawood* (2728)."]

^[2][who committed adultery with Ma-`iz]

Ma-`iz' story has contradictions in it, we should refer to the story about the woman from *Ghamid* [to rectify the contradiction regarding the story of Ma-`iz].

After the Funeral Prayer

When the Prophet (ﷺ) offered the Funeral Prayer for the deceased, he would follow the procession until the graveyard, walking in front of the procession¹. This was the practice of the Prophet's Righteous Caliphs after him². He (ﷺ) established the practice of following the procession from behind, if one was riding, and for those walking to walk around it, either behind, in front, to the right or the left of it³.

^[1][We previously mentioned several *'Hadiths* that pertain to this topic.]

^[2][Abu Bakr as-Siddiq, 'Umar ibn al-Khattab, 'Uthman ibn 'Affan and 'Ali ibn Abi Talib, may Allah be pleased with them. Al-Albani stated that the Prophet, peace be upon him, and also Abu Bakr and 'Umar walked behind and in front of the *Janazah*, as Malik ibn Anas reported in a *'Hadith* collected by ibn Majah (1483) and at-Ta'hawi (1:278), using two authentic chains of narration, from Yunus, from Yazid, from ibn Shihab az-Zuhri, from Anas, may Allah be pleased with him, following the guidelines and conditions set in the, Two Sahihs.]

^[3][Abu Dawood (2:65), an-Nasai (1:275-276), at-Tirmidhi (2:144), who graded it as *'Hasan Sahih*, ibn Majah (1:451, 458), at-Ta'hawi (1:278), ibn 'Hibban (769), al-Baihaqi (84, 25), at-Tayalisi (701-702) and Ahmad (4:247-249, 252) narrated that al-Mughirah ibn Shu'bah (رضي الله عنه) said that Allah's Apostle (ﷺ) said,

"الرَّاكِبُ (يَسِيرُ) خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا (خَلْفَهَا
وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا)." =

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ordered those carrying the dead body to move hurriedly, in a *Ramal* manner¹.

As for the practice of walking very slowly behind the bier, it is a hateful *Bid'ah* (innovation in the religion) that contradicts the established *Sunnah*, in addition to, being an act of imitating the People of the Scriptures and the Jews. Abu Bakrah [ath-Thaqafi] (رَضِيَ اللهُ عَنْهُ) used to whip those who did so, saying, "While we were with Allah's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), we used to walk fast, almost in a *Ramal* way²."

=*"The rider [rides] behind the Janazah (i.e., funeral procession), while the walker walks where he wishes [either behind, in front of, to the right, or to the left of the bier, close to it]."* Al-'Hakim, and also adh-Dhahabi and al-Albani, graded this *'Hadith* as *Sahih*, following the guidelines and conditions set by al-Bukhari in his, *Sahih*. Al-Albani also said that these were the words that an-Nasaii and Ahmad collected for this *'Hadith*; the additions (between brackets []) were collected by Abu Dawood, al-'Hakim, at-Tayalisi and Ahmad. For more details, refer to, *A'hkamu al-Jana-iz*, Pg., 94-95.]

[¹] [Al-Bukhari (1231) and Muslim (1568) narrated that Abu Hurairah (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا وَإِنْ يَكُ سَوَى ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ."

"Hurry up with the dead body for if it was righteous, you are forwarding it to welfare (comfort); and if it was otherwise, then you are discarding an evil thing off of your shoulders."

[²] [This *'Hadith* was collected by Abu Dawood (2:65), an-Nasaii (1:271), at-Ta'hawi (1:276), al-'Hakim (1:255), al-Baihaqi (4:22), at-Tayalisi (883) and Ahmad (5:36-38). Al-Albani=

`Abdullah ibn Mas'ud (رَضِيَ اللهُ عَنْهُ) said, "We asked our Prophet, *salla allahu `alaihi wa-sallam*, about walking along the funeral procession and he said, 'Slower than *Khabab*¹.'" The Collectors of the, *Sunan*, collected this statement.

When he, peace be upon him, followed a *Janazah* [while walking], he said,

"لَمْ أَكُنْ لَأَرْكَبَ وَالْمَلَائِكَةُ يَمْشُونَ."

=commented, "Al-`Hakim graded this *'Hadith* as *Sahih*. Adh-Dhahabi agreed with al-`Hakim, and so did an-Nawawi in his book, *al-Majmu`* (5:272), where he said (5:271), 'The scholars agreed that it is recommended to hurry with the funeral procession, unless it is feared that the dead corpse might explode or deteriorate, because of haste.' I –al-Albani– say that apparently, the [Prophet's] order in this regard indicates necessity, as ibn `Hazm stated (5:154-155). Since we did not find any evidence that makes it recommended rather than necessary, we believe that it (quickness while transporting the funeral) is necessary. Ibn al-Qayyim said in, *Zad-ul Ma`ad*, 'As for the practice of people in present times, their walking slowly, step by step, is a hateful innovation that contradicts the *Sunnah*. Also, it is an act of imitating the People of the Book, the Jews.'" Refer to, *A`hkamu al-Jana-iz*, Pg., 94.]

[¹['*Ramal*', pertains to when one walks in a fast pace with small steps, it is also called, '*Khabab*'.]

Shaikh Wahby said, "Abu Dawood (3184) collected this *'Hadith*, which al-Albani graded as weak in his book, *Dha'eef al-Jami`* (5066)."]

"I will not ride while the angels are walking." When he no longer was in the procession, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) would either walk or ride [back home¹].

^[1][Al-Albani said, "Abu Dawood (2:64-65), al-'Hakim (1:355) and al-Baihaqi (4:23) collected this *'Hadith*; al-'Hakim graded it as *Sahih*, following the guidelines of the Two Shaikhs (al-Bukhari and Muslim); adh-Dhahabi agreed, and indeed, its grade is as they stated." For more details, refer to, A'hkamu al-Jana-iz, Pg., 97, by al-Albani.

Al-Albani went on to say, Pg., 99, "It is not legislated to carry the bier in cars or special funeral limousines, and have those in the procession follow it in their cars. There are several reasons behind disallowing this practice, as follows. First, this is among the traditions of the disbelievers; imitating *Kuffar* is forbidden in our Legislation. There are numerous *'Hadiths* about this topic which I included and researched in my book, 'Hijabu al-Mar-ati al-Muslimah fil-Kitabi wa-s-Sunnah. Some of these *'Hadiths* ordain and encourage contradicting the disbelievers with regards to their acts of worship, attire and traditions. Some other *'Hadiths* narrate the Prophet's various practices while contradicting the *Kuffar*. Second, this is an innovation in an act of worship, as well as, a contradiction of the practical *Sunnah* of carrying the bier. Any and all *Bid'ah* acts are types of heresy, as is agreed upon. Third, [carrying funerals in cars] circumvents the reason behind legislating carrying it and walking in its procession, that is, remembering the Hereafter. The Prophet of Allah, *salla allahu 'alaihi wa-sallam*, stated that this is the goal behind following the *Janazah*, as in a *'Hadith* mentioned earlier,

"وَأَتَّبِعُوا الْجَنَائِزَ تَذَكُّرُكُمْ الْآخِرَةِ."

'...proceed behind the *Janazah*, and it will remind you of the Hereafter.' Therefore, transporting funerals in cars prevents the=

When he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) followed a *Janazah* procession, he would not sit until the *Janazah* is laid down. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"إِذَا اتَّبَعْتُمْ جَنَازَةً فَلَا تَجْلِسُوا حَتَّى تُوَضَّعَ."

=people from achieving this honorable goal, either totally or partially. Those who have comprehension realize that carrying the bier on shoulders and seeing it carried above the shoulders by those accompanying the funeral, have more effect in reminding them [with the Hereafter] and providing a lesson to learn, than transporting it in the other manner described [in cars]. I will not be exaggerating if I say that what made Europeans (Westerners) carry funerals in cars is their fear of death and everything that reminds them of death, on account of their being driven by their materialism and disbelief in the Hereafter. The fourth reason, [carrying the dead in cars] is a strong reason behind reducing the number of those accompanying the procession, including those who seek to earn the rewards of carrying the bier [and walking while carrying it], which we previously mentioned. Not every one has the ability to [possess or] rent a car to accompany the funeral. Fifth, [carrying biers in cars] by no means conform to our honorable, easy and simple Islamic Legislation that is far from formalities and symbolism. It is especially the case regarding this important issue, death. I will be stating the truth when I state that if this *Bid'ah* did not include but this [fifth] contradiction of the *Sunnah*, it will be sufficient to reject it. What will be the case if we add the rest of the various forms of contradictions and evils mentioned here and the other evils that I do not recall now.”

Further, the above '*Hadith* indicates the necessity of following funeral processions by at least a part of the Muslim *Ummah*.]

"If you follow a Janazah, do not sit until it is placed down¹." Shaikh al-Islam ibn Taimiyyah, may Allah grant him His Mercy, said that the meaning of this 'Hadith pertains to placing the Janazah on the ground.

Abu Dawood said, "The above 'Hadith was reported by ath-Thauri, from Suhail, from his father, from Abu Hurairah (رضي الله عنه), who added in this narration, '...until it is placed in the ground.' Abu Mu'awiyah's narration from Suhail contains these words, '...until it is placed in the *La'hd*².' Sufyan had better memory than Abu Mu'awiyah."

Abu Dawood (2762) and at-Tirmidhi (941) [and also ibn Majah (1534)] reported that 'Ubadah ibn as-Samit (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) used to stand during the Janazah, until it is placed in the *La'hd*. However, Bishr ibn Rafi' collected this later narration; at-Tirmidhi said regarding Bishr that he was not strong regarding 'Hadith narrations, while al-Bukhari stated that

^[1][Al-Bukhari (1227) and Muslim (1591), from Abu Sa'eed al-Khudri, may Allah be pleased with him]

^[2][Al-Bukhari said that, '*La'hd*', was called so because it is dug in the side [of the grave's wall or ground]. Al-Albani also said that, '*La'hd*', pertains to a hole dug inside the width of the grave, in the direction of the *Qiblah* [and the corpse is laid inside this smaller hole inside the grave]. There is another type of grave, '*Shaqq*', which is a hole in the ground, just like the hollow within which rivers flow. Refer to, A'hkamu al-Jana-iz, Pg., 182, and also, Sahih al-Bukhari. Imam ibn Taimiyyah said in his book, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As'habi al-Ja'heem, Pg., 206, that it is discouraged (*Makruh*) to use the *Shaqq* type of grave. For evidence, he mentioned a 'Hadith collected by Abu Dawood, at-Tirmidhi, an-Nasai and ibn Majah.]

his narrations should not be accepted. Ahmad stated that Bishr was weak, while Ya'hya ibn Ma'een said that he reported *Manakir*¹ narrations. An-Nasaii said that Bishr was not strong in *'Hadith* narrations. Also, ibn 'Hibban said regarding Bishr, "He reported fabricated narrations that appear to be made up by him²."

^[1][very weak or fabricated]

^[2][Soon, Allah willing, we will mention relevant *'Hadiths* regarding standing up for the *Janazah*, when its procession passes and also until it is laid in the ground.]

Salatu al-Gha-ib

It was not a part of the guidance of the Prophet, peace be upon him, to offer the prayer for every absent Muslim (*Gha-ib*) who died. A great number of Muslims died while away from *Madinah*, but the Prophet (ﷺ) did not offer the prayer for all of them. It is established that he (ﷺ) offered the *Janazah* Prayer for an-Najashi when he died¹. However, there are three different opinions of the scholars regarding this prayer. A group of scholars said that the Prophet's action [regarding an-Najashi] is an established legislation that recommends for his *Ummah* offering the *Janazah* Prayer on those who die away from the area of their residence [or in another country]. This is the opinion of Imams ash-Shafii and Ahmad, according to one narration reported from Ahmad. Imams Abu 'Hanifah and Malik said that this was a special practice exclusive for the Prophet, peace be upon him, and no one else. Their students said that what testifies to this ruling, is the fact that he (ﷺ) did not offer the *Janazah* Prayer on everyone who died, except in the case of an-Najashi. They said that the *Sunnah* is to abandon what the Prophet (ﷺ) abandons, just as it is *Sunnah* to practice what he practiced.

It was reported that the Prophet (ﷺ) offered the *Janazah* Prayer on Mu'awiyah ibn Mu'awiyah al-

^[1][Al-Bukhari (1242), from Abu Hurairah, may Allah be pleased with him, and Muslim (1582), from, Jabir ibn 'Abdullah al-Ansari, may Allah be pleased with him]

Laithi, who died away from home (*Gha-ib*)¹. However, this narration is not valid, on account of al-'Alaa ibn Zaid –or Zaidal-, one of its narrators whom 'Ali ibn al-Madini accused of fabricating *'Hadith*. Ma'hbub ibn Hilal collected this *'Hadith* from 'Ataa ibn Abi Maimunah from Anas²; al-Bukhari discounted this narration.

Shaikh al-Islam ibn Taimiyyah said, "The correct opinion regarding this topic, is that if a Muslim died in a country where no one offered the *Janazah* Prayer for him, then *Salatu al-Gha-ib*³ is performed. The Prophet, peace be upon him, offered *Salatu al-Gha-ib* on an-Najashi, who died among disbelievers, and no one offered the prayer for him. If a Muslim dies in another area and the Funeral Prayer was offered for him where he died, then *Salatu al-Gha-ib* is not offered, because the obligation has been performed by other Muslims. Sometimes, the Prophet, *salla allahu 'alaihi wa-sallam*, offered the *Salatu al-Gha-ib* and did not do so at other times. What he does and what he abandons are both types of *Sunnah*, each performed in its proper context. Allah has the best knowledge. All three

[¹] [Shaikh Wahby said, "Al-Baihaqi (4:50) collected this *'Hadith*; its chain of narration contains al-'Ala ibn Zaid, a *Matruk* (very weak narrator)."]

[²] [Shaikh Wahby said, "Al-Baihaqi (4:51) collected the narration under discussion; its chain of narration contains Ma'hbub ibn Hilal, an unknown regarding reliability, and therefore, his *'Hadith* is *Munkar* (very weak)." Also, an-Nawawi said in his book, *al-Majmu'* (5:253), that al-Bukhari and al-Baihaqi stated that the above *'Hadith* collected from Zaidal is weak; refer to, *A'hkamu al-Jana-iz*, Pg., 119, in the footnote.]

[³] [Funeral Prayer offered for those who die away from home, or in another country, where one was buried before receiving the Funeral Prayer]

opinions regarding this topic were reported from the followers of Ahmad. The correct opinion is the last one we mentioned, even though some of Ahmad's followers state that *Salatu al-Gha-ib* is legislated in all cases¹."

¹⁾[After mentioning what ibn al-Qayyim said here, who also reported what Imam ibn Taimiyyah said, al-Albani added, "This opinion was preferred by some scholars of *Ta'hqiq* of the *Shafii* School of Thought. Al-Khattabi said in his book, Ma'limu as-Sunan, 'An-Najashi was a Muslim man who believed in Allah's Messenger and in his Prophethood. He was hiding his faith. When a Muslim dies, it is necessary for Muslims to pray for him or her. However, an-Najashi was among the *Kuffar* and there was no Muslim who could fulfill the obligation of praying for him. Allah's Messenger *salla allahu `alaihi wa-sallam* fulfilled this obligation, because he was an-Najashi's Prophet and supporter. He, peace be upon him, had the most right among people to do this. Therefore, and Allah has the best knowledge, this is the reason why the Prophet, *salla allahu `alaihi wa-sallam*, prayed *Salatu al-Gha-ib* for an-Najashi. Hence, if a Muslim dies in a country where his right of having the prayer offered for him was fulfilled, then there should not be a *Salatu al-Gha-ib* offered for him in another country or area. If it is known that the Funeral Prayer was not offered for him or her [where he or she died], for a reason or a barrier that prevented it, then the *Sunnah* is to offer the Funeral Prayer for that person, no matter the distance that separates them. In this case, when they offer the prayer, they face *Qiblah*, not the direction of the country where that Muslim died.' Ar-Ruyani, one of the *Shafii* scholars, agreed with al-Khattabi's opinion here, which is also the opinion of Abu Dawood. In his, Sunan, Abu Dawood placed this *'Hadith* (about an-Najashi) under, "Chapter: Praying for a Muslim Who Dies in the Areas of *Shirk*". This opinion was also preferred by later scholars, such as the scholar of *Ta'hqiq**, Shaikh Sali'h al-Maqbali, as is reported in, Nail al-Autar (4:43, by ash-Shaukani). For evidence,=

=al-Maqbali used the following addition to this *'Hadith*, with a chain of narration that satisfies the conditions set in the, Two Sahihs, wherein the Prophet, *salla allahu `alaihi wa-sallam*, said,

"إِنْ أَخَاكُمْ قَدْ مَاتَ بِغَيْرِ أَرْضِكُمْ فَقُومُوا فَصَلُّوا عَلَيْهِ."

'Your brother has died in a land other than yours. Therefore, stand and offer the prayer for him.' What further testifies to the fact that it is not legislated to offer *Salatu al-Gha-ib* for everyone who dies abroad, is that when the Rightly Guided Caliphs died, none of the Muslims offered *Salatu al-Gha-ib* for them [after the *Janazah* was prayed for them in *Madinah*]. Had they done so, we would have had abundant reports to this effect.

Compare this to what many Muslims do nowadays. They offer the Funeral Prayer for every *Gha-ib*, especially if he was famous or a celebrity, even if only politically and regardless of whether or not he was known of being righteous or of service to Islam. His Funeral Prayer might have been offered in the *Sacred House* in *Makkah* by thousands of people who might be gathering during the *'Hajj* season [yet people offer *Salatu al-Gha-ib* for him in other areas]. Compare this to what we explained regarding how to perform this prayer properly and you will come to know that what people do is a type of *Bid`ah*, of which there is no doubt to those who have knowledge in the Prophet's *Sunnah* and the way of *as-Salaf as-Sali`h*, may Allah be pleased with them." Refer to, A`hkamu al-Jana-iz, Pg., 115-120 for more details about this topic.

* *'Ta`hqiq'*, pertains to analyzing various statements and accounts and searching for their authenticity and where, or in what references, these statements were mentioned, and thus, issue a decision whether they are authentic or otherwise.]

Standing for *Janazah* Procession that Passes

It is established that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up when a funeral procession passed by and ordered Muslims to stand up for it. It is also established that later on, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not stand up. Consequently, there is a difference of opinion regarding this topic. Some scholars said that standing up was abrogated, since remaining sitting was the last of the two practices. It was also said that the two practices are allowed; when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up [when a *Janazah* procession passed by], he indicated that it is recommended to do so, and when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not stand, he indicated that it is permissible to do so. This is better than treating one of these practices as being abrogated¹.

^[1][Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 100-101, "Standing for the funeral procession was abrogated. There are two types of standing, the first when one is already sitting and the procession passes by. The second type pertains to those in the procession keeping standing, until the funeral is placed on the ground near the grave. The proof that legislated this abrogation is found in a '*Hadith*' collected from 'Ali, may Allah be pleased with him, which has several narrations. The first narration is his statement, 'Allah's Messenger, *salla allahu 'alaihi wa-sallam*, stood up for the *Janazah*, and so did we. Then his practice was to keep sitting and we sat.' Muslim (3:59), ibn Majah (1:468), at-Ta'hawi (1:383), at-Tayalisi (150) and Ahmad (631,1094, 1167) collected this '*Hadith*'. The second narration reads, 'He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood up for the *Janazah*, then used to sit down.' It was collected by Malik (1:332), ash-Shafii from Malik in his book, al-Um (1:247), and Abu Dawood (2:64). The third narration was collected from Waqid ibn 'Amr ibn Sa'd ibn Mu'adh, who said, 'I attended a funeral for someone from the tribe of *Bani*='

=*Salamah*, and I stood up. Nafi' ibn Jubair said to me, 'Sit down and I will tell you why. Mas'ud ibn al-'Hakam az-Zuraqi said that he heard 'Ali ibn Abi Talib, *radhiya allahu 'anhu*, say, in the area of *Kufah*, 'Allah's Messenger (ﷺ) used to order us to stand for the *Janazah*, then afterwards, used to sit and order us to sit.'

This narration was collected by ash-Shafii, Ahmad (627), at-Ta'hawi (1:282), ibn 'Hibban in his, Sahih, and also al-'Hazimi in his book, al-I'tibar (Pg., 91), using a good chain of narration. Al-Baihaqi (4:27) also collected this *'Hadith* using the same chain of narrators; this is the fourth narration and it reads, 'Allah's Messenger (ﷺ) stood up for the *Janazah* until it was laid (on the ground) and the people stood with him. Afterwards, he (ﷺ) used to sit and order them to sit.' The fifth narration was collected from Isma'eel ibn Mas'ud ibn al-'Hakam az-Zuraqi from his father, who said, 'I attended a funeral in *Iraq* and saw some men stand while waiting for the bier to be placed [on the ground]. I saw 'Ali ibn Abi Talib (رضي الله عنه) point to them to sit down, saying that the Prophet, *salla allahu 'alaihi wa-sallam*, ordered them to sit, after he used to order them to stand.' At-Ta'hawi (1:282) collected this narration using a *'Hasan* chain of narration. I –al-Albani- say that the fourth and fifth narrations are clear in their indication that standing for the funeral, until the body was placed on the ground is not permitted and was abrogated. Therefore, what Siddiq 'Hasan Khan said in, ar-Raudhah an-Nadiyyah (1:176), is a clear mistake. He agreed with the ruling that standing for the procession when it passes was abrogated. However, he added, 'Standing behind *Janazah* [by those in the procession], until the deceased is placed on the ground, is still valid and was not abrogated.' This statement contradicts the fourth and fifth narrations, and it appears that Siddiq 'Hasan Khan did not know about these two narrations.'"]

Burying is Impermissible at Sunrise, Sunset and Midday

His guidance (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was that the deceased were not buried when the sun was rising or setting or in the middle of the day¹.

^[1][Muslim (1373) narrated that `Uqbah ibn Amir (رَضِيَ اللهُ عَنْهُ) said, "Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade us from praying or burying our dead at three times: when the sun is rising, until it is fully up; when the sun is at its height at midday, until it passes over the meridian; and when the sun draws near to setting, until it sets." Malik reported a narration in his book, al-Muwatta (1:228), from Muhammad ibn Abi `Harmalah, who said that when Zainab Bint Abi Salamah died, Tariq was the governor of *Madinah*. Her bier was brought out after the Dawn Prayer and placed in *al-Baqi* Graveyard. Tariq used to pray the Dawn right at the beginning of its time. `Abdullah ibn Umar said to her family, "Either pray for your dead now or wait until the sun comes up." Al-Albani reported the above *'Hadith*, collected by Muslim and several other Collectors of *'Hadith*, then stated that the companions understood from its words that it also disallows praying for the *Janazah* during the three stated times. For evidence, al-Albani reported the second narration, collected by Imam Malik using a *Sahih* chain of narration that follows the conditions set in the, Two Sahihs. Al-Khattabi said that the majority of scholars agree with the ruling that *Salatu al-Janazah* should not occur at the stated times; refer to, al-Ma'alim (4:327). For more details, refer to, A'hkamu al-Jana-iz, Pg., 165-166 and 175-176.

There are several more benefits regarding burial, taken from the exemplary book written on *A'hkamu al-Jana-iz*, by Imam al-Albani, may Allah grant him His Mercy. Refer to, A'hkamu al-Jana-iz, Pg., 167-181. Here is a summary of these benefits.=

=1 – It is necessary to bury the dead, even disbelieving dead. Al-Bukhari (3679) reported that Abu Tal'hah al-Ansari, may Allah be pleased with him, said, "On the Day (Battle) of *Badr*, the Prophet, *salla allahu 'alaihi wa-sallam*, ordered that the corpses of twenty-four leaders of the *Quraish* be thrown into one of the dirty dry wells of *Badr*. It was a habit of the Prophet, *salla allahu 'alaihi wa-sallam*, that whenever he conquered an area (the people), he used to stay at the battlefield for three nights. On the third day after the Battle of *Badr*, he, peace be upon him, ordered that his she-camel be saddled, then he set out. His companions followed him saying among themselves, 'Definitely he is proceeding for a great purpose.' When he halted at the edge of the well, he addressed the corpses of the *Quraish* infidels by their names and their fathers' names,

"يَا فُلَانُ بْنُ فُلَانٍ وَيَا فُلَانُ بْنُ فُلَانٍ أَيْسَرُكُمْ أَنْتُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ
فَمَا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟"

"O, so-and-so, son of so-and-so! O, so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" 'Umar, may Allah be pleased with him, said, 'O, Allah's Apostle! You are speaking to bodies that have no souls!' Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said,

"وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ."

'By Him in Whose Hand Muhammad's soul is, you do not hear what I say, better than they do.'"

Qatadah said, "Allah brought them to life (again) to let them hear him, peace be upon him, to reprimand, slight and take revenge=

=over them and to cause them to feel remorse and regret.” We should state that there is no proof in the *Sunnah* that corpses of dead *Kafirs* should be washed before being buried.

2 – A Muslim should not be buried with a disbeliever or a disbeliever in the grave of a Muslim. Muslims are buried in Muslim graveyards and disbelievers in non-Muslim graveyards. This was the established practice during the Prophet’s lifetime, and it continued until the present time. Among the proof to this ruling is a *Hadith* collected from Bashir ibn al-Khasasiyah (رضي الله عنه), who said, “While I was walking alongside Allah’s Apostle (صلى الله عليه وسلم) [holding his hand], he said,

”يَا ابْنَ الْخَصَاصِيَّةِ مَا (أَصْبَحْتَ) تَنْقِمُ عَلَى اللَّهِ أَصْبَحْتَ ثُمَاشِي
رَسُولَ اللَّهِ.”

‘O, son of al-Khasasiyah! What [makes you] displeased with Allah (سبحانه وتعالى)? You are now walking with Allah’s Apostle.’ [He said this while holding Bashir’s hand]. I said, ‘[O, Allah’s Apostle! May I sacrifice my father and mother for you.] Nothing [made me] displeased with Allah. Indeed, every type of good Allah brought to me*.’ When he, peace be upon him, came by the graves of the infidels, he said three times,

”لَقَدْ سَبَقَ هَؤُلَاءِ بِخَيْرٍ كَثِيرٍ (وَفِي رِوَايَةٍ: ”خَيْرًا كَثِيرًا.“)

‘A great goodness has missed these. (In another narration, he said, ‘They missed a great deal of goodness.’)’ He, peace be upon him, then passed by the graves of Muslims and said three times,

”لَقَدْ أُدْرِكَ هَؤُلَاءِ خَيْرًا كَثِيرًا.“

=‘Indeed, these have lived to witness a great deal of goodness.’
While walking, he saw a man walking between graves wearing slippers and said to him,

"يَا صَاحِبَ السَّبْتَيْنِ وَيْحَكَ أَلْقِ سَبْتَيْكَ."

‘O, you, who are wearing the two Sabtiyyah slippers! Take them off!’ When that man looked and found that it was Allah’s Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said this, he took his slippers off**.’”
Al-Albani said, “This *‘Hadith* was collected by Abu Dawood (2:72), an-Nasaii (1:288), ibn Majah (1:474), ibn Abi Shaibah (4:170), al-‘Hakim (1:373), who collected these words, al-Baihaqi (4:80), through al-‘Hakim, at-Tayalisi (1123), Ahmad (5:83-84, 224), who collected all the additions, and at-Tabarani (2:42:123). The second narration was collected by al-Baihaqi, but al-‘Hakim did not collect it. At-Ta’hawi (1:293) collected the part of it about the man with the *Sibti* slippers. Al-‘Hakim graded the *‘Hadith* as *Sahih*; adh-Dhahabi agreed; also al-Hafidh [ibn Hajar al-‘Asqalani] agreed with this judgment in his book, Fat’h al-Bari, Shar’h Sahih al-Bukhari (3:160). Ibn Majah reported that ‘Abdullah ibn ‘Uthman al-Basri, the companion of Shu’bah, said that, Shu’bah stated that this is a good *‘Hadith*. Also, ibn al-Qayyim stated in his book, Tah-dheeb as-Sunan (4:343), that Imam Ahmad said that this *‘Hadith* has a good chain of narration. An-Nawawi graded this *‘Hadith* as *‘Hasan* in his book, al-Majmu’ (5:412). Ibn ‘Hazm (5:142-143) relied on this *‘Hadith* for evidence that Muslims should not be buried with disbelievers. In another place in his book, ibn ‘Hazm used this *‘Hadith* to state that one should not wear *Ni`al* (slippers) while walking between graves.”

* Bashir felt homesick for his family and tribe.

** This is how obedient the companions were, no arguments and no buts.=

=3 – The *Sunnah* indicates that burial should occur in graveyards. The Prophet, *salla allahu `alaihi wa-sallam*, used to have Muslims buried in *al-Baqi`* Graveyard, as abundant reports prove. As for the fact that Allah's Apostle was buried in his room, it is one of his exclusive rights (*صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*), as a *Hadith* collected from `Aishah asserts in meaning; this *Hadith* was collected by at-Tirmidhi (2:129), ibn Majah (1:498-499), Ahmad, Malik (1:230), and so forth. Al-`Hafidh ibn `Hajar al-`Asqalani commented on the Prophet's statement,

"لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ."

"Do not turn your houses into graves", by saying, "Its apparent wording pertains to forbidding burying in homes."

4 – Excluded from this ruling are the martyrs, who are buried in the battlefields where they were martyred. They should not be transported to graveyards. Ahmad narrated (3:397-398), using a *Sahih* chain of narration, that Jabir ibn `Abdullah (*رَضِيَ اللهُ عَنْهُ*) said, "Allah's Messenger, *salla allahu `alaihi wa-sallam*, went out of *Madinah* to fight the *Mushriks*. My father `Abdullah said, 'O, Jabir, son of `Abdullah! It is alright if you remain among the watchers from the people *Madinah*, so as to watch what will happen to us. By Allah! If it were not for the fact that I would be leaving daughters behind, I would have loved to see you martyred before my eyes.' While I was among those watching the battle, my paternal aunt brought the corpses of my father and maternal uncle; I tied each one of them on one side of a camel, for balance. She took them to *Madinah* to bury them in its graveyard. A man caught up with us and said, 'Allah's Apostle, peace be upon him, orders you to take your dead back and bury them in the battlefield where they were killed.' We took them back and buried them where they were killed.'" Abu Dawood and other Collectors of *Hadith* collected a shorter version of this narration.=

=5 – Muslim (1567) narrated that Jabir ibn `Abdullah, may Allah be pleased with them both (Jabir and his father), said, “One day, Allah’s Messenger, peace be upon him, mentioned a person among his Companions who died and was wrapped in a shroud that was too short (to cover his whole body); also he was buried during the night. The Apostle of Allah, peace be upon him, forbade a person to be buried during the night, until the Funeral Prayer is offered for him, unless it is a dire necessity.” Therefore, and as Imam Ahmad stated regarding burying at night, “One should not do it, except when there is a necessity”; refer to, al-Insaf (2:547). An-Nawawi said in his book, Shar’h Muslim, “Forbidding burying the dead at night, until the Funeral Prayer is held, has two aims. Burying during the day allows more people to attend the burial and the Funeral Prayer, unlike at night. Also, burying at night might lead to shortcomings in shrouding the dead, because of darkness; the first part of the *‘Hadith* and the last part of it attest to this meaning. [Isma’eel] al-Qhadi said that both points are contained in the *‘Hadith*, as it appears that the Prophet, *salla allahu `alaihi wa-sallam*, meant both of them.”

6 – If necessary, it is allowed to bury the dead during the night, even if people have to use lamps to go inside the grave to make burying easier. `Abdullah ibn `Abbas, may Allah be pleased with them both, said that Allah’s Apostle, peace be upon him, had a man buried at night, using a lamp inside the grave. Ibn Majah (1:464) and at-Tirmidhi (2:157) collected this *‘Hadith* of the grade *‘Hasanun li-Ghairih*, i.e., several weak narrations elevating the collective narration to becoming of a *‘Hasan* grade. Two weak narrations strengthen the narration reported above from ibn `Abbas, one collected by Abu Dawood (2:63), al-`Hakim (1:368) and al-Baihaqi (4:53), from Jabir ibn `Abdullah, may Allah be pleased with them both. The second is a narration collected by al-`Hakim, from Abu Dharr, may Allah be pleased with him.]

Description of How Graves Were Dug

His guidance (صلى الله عليه وسلم) was that the grave was dug as a *La`hd*¹.

The grave was dug deep and spacious where the head and legs of the deceased were placed².

^[1][Al-Bukhari said that, '*La`hd*', was called so because it is dug on the side [inside the grave]. Al-Albani also said that, '*La`hd*', pertains to a hole dug inside the width of the grave, in the direction of *Qiblah* [and the corpse is laid inside this smaller hole inside the grave]. There is another type of grave, '*Shaqq*', which is a hole in the ground, similar to the hollow in which rivers flow. Refer to, *A`hkamu al-Jana-iz*, Pg., 182, and also, *Sahih al-Bukhari*.]

^[2][As Imam ibn `Hazm and al-Albani asserted, it is necessary to dig the grave deep and wide, excelling in this regard. Hisham ibn `Amir, may Allah be pleased with him, said, "On the Day (Battle) of *U`hud*, some Muslims were killed and others were wounded. [We said, 'O, Allah's Apostle, it is hard for us to dig a grave for every corpse.] [So what do you order us to do.] He, *salla allahu `alaihi wa-sallam*, said,

"احْفَرُوا وَأَوْسِعُوا (وَأَعْظَمُوا) (وَأَحْسِنُوا) وَادْفِنُوا الْاِثْنَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا."

'Dig and make it wide [and deep] [and excel in this regard]. Bury every two or three in one grave, starting with whomever among them memorized the most Quran.' [My father was the third of a three, but he was buried first, because he had memorized the most *Quran* among them.'"]

Al-Albani said this in his book, *A`hkamu al-Jana-iz*, Pg., 181, adding, "This '*Hadith* was collected by Abu Dawood (2:70),=

=an-Nasaii (1:283-284), at-Tirmidhi (3:36), al-Baihaqi (4:34) and Ahmad (4:19-20); ibn Majah collected a shorter version of it. The words we reported for this *'Hadith* were collected by an-Nasaii, as well as, all the additions, in one narration. All of the additions, except the first one were collected by Ahmad. Abu Dawood and al-Baihaqi collected the third addition, and at-Tirmidhi, ibn Majah and al-Baihaqi collected the fourth addition. At-Tirmidhi collected the fifth addition, stating afterwards, 'This *'Hadith* is from the grade *'Hasan, Sahih.*'" Then, al-Albani mentioned the chains of narration for this *'Hadith*, all collected through 'Humaid ibn Hilal, until the end of the chain. He agreed with at-Tirmidhi that this *'Hadith* is *Sahih*, stating that its chain of narration follows the conditions set by the Two Shaikhs [al-Bukhari and Muslim].

Further, this *'Hadith*, in addition to a *'Hadith* we previously mentioned collected by al-Bukhari, indicate that when necessary, it is allowed to bury two or three Muslims in one grave. The *Sunnah* is to start with burying whoever among them memorized the most *Quran*; refer to al-Bukhari (1257).

A companion from among the *Ansar* said, "We went with Allah's Apostle, peace be upon him, to bury a man from *al-Ansar*; I was young and accompanying my father. Allah's Apostle, *salla allahu 'alaihi wa-sallam*, sat near the sand pile collected from digging the grave and started ordering (in another narration, he said, "...was pointing out to") the man who was digging the grave, saying,

"أَوْسِعْ مِنْ قَبْلِ الرَّأْسِ وَأَوْسِعْ مِنْ قَبْلِ الرَّجْلَيْنِ لِرُبِّ عَذَقٍ لَهُ فِي
الْجَنَّةِ."

'Make the hole wide where the head will be placed; make the hole wide where the legs will be placed. There might be a hanging fruit cluster for him in Paradise.'"

=Al-Albani reported this *'Hadith*, Pg., 182, then said, "This *'Hadith* was collected by Abu Dawood (2:83), al-Baihaqi (3:414), who also reported the second narration, and Ahmad (5:408), who collected these words for the *'Hadith*. The chain of narration for this *'Hadith* is *Sahih*, just as an-Nawawi stated in his book, *al-Majmu'* (5:286), and al-'Hafidh [ibn 'Hajar al-'Asqalani] in his book, *at-Talkhees* (5:201)."

We should also state that only men, preferably a *Mah`ram**, should lower the deceased, male or female, into their graves; this was the Prophet's practice and it continues, until present times; refer to, *A`hkamu al-Jana-iz*, Pg., 186.

* Allah the Exalted said [8:75],

﴿ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ﴾

{*But kindred by blood are nearer to one another in the decree ordained by Allāh.*} For example, 'Ali ibn Abi Talib, may Allah be pleased with him, said, "I washed the body of Allah's Apostle (his cousin), *salla allahu `alaihi wa-sallam*, and looked to see any sign of death that usually appears on the dead, but found none. He, *salla allahu `alaihi wa-sallam*, was pure and blessed when he was alive and when he died." This *'Hadith* was collected by ibn Majah (1:447), al-'Hakim (1:362) and al-Baihaqi (3:388), who used an authentic chain of narration as stated by al-Busiri in his book, *az-Zawa-id* (1:92). Al-'Hakim said that this *'Hadith* is authentic and follows the guidelines set by al-Bukhari and Muslim; adh-Dhahabi agreed.

In al-'Hakim's narration (1:362), 'Ali said that he, al-'Abbas, the Prophet's uncle, al-Fadhl, the son of al-'Abbas, and Sali'h, the Prophet's freed slave, buried the Prophet, *salla allahu `alaihi wa-sallam*.

Finally, al-Bukhari (1205) reported that Anas ibn Malik, *radhiya allahu `anhu*, said,=

=شَهِدْنَا بِنْتَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَرَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ عَلَى الْقَبْرِ قَالَ: فَرَأَيْتُ عَيْنَيْهِ تَذْمَعَانِ قَالَ:
 فَقَالَ: "هَلْ مِنْكُمْ رَجُلٌ لَمْ يُقَارِفِ اللَّيْلَةَ؟" فَقَالَ أَبُو طَلْحَةَ: أَنَا قَالَ:
 "فَانْزِلْ" قَالَ: فَتَنَزَلَ فِي قَبْرِهَا.

“We were (in the funeral procession) of one of the daughters of the Prophet (ﷺ) and he was sitting by the side of the grave. I saw his eyes shedding tears. He said, ‘*Is there anyone among you who did not have sexual relations with his wife last night?*’ Abu Tal’hah replied in the affirmative. The Prophet (ﷺ) told him to get down in the grave, and Abu Tal’hah got down in her grave.’” Abu Tal’hah was not a *Ma’hram* for the Prophet’s daughter.]

Burial and Afterwards

It was reported that when the deceased was placed in the grave, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say,

"بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ."

"*Bismillah, wa-billah, wa-`ala sunnati rasuli-llah.* (In the name of Allah, relying on Allah, and following the tradition of Allah's Apostle.)" In another narration, the Prophet, peace be upon him, said,

"بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ."

"*Bismillah, wa-fi sabeeli-llah, wa-`ala sunnati rasuli-llah.* (In the name of Allah, in the Sake of Allah, and following the tradition of Allah's Apostle.)"¹

^[1][Shaikh Wahby said, "Abu Dawood (3213) collected this *Hadith*, which al-Albani graded authentic of the *Sahih* grade in his book, A`hkamu al-Jana-iz."

Al-Albani said about the second narration in, A`hkamu al-Jana-iz, Pg., 192-193, that he agrees with al-`Hakim and adh-Dhahabi who graded this *Hadith* as *Sahih*, following the guidelines and conditions set in the, Two Sahihs. He also said about the first narration, collected by al-`Hakim, using a chain of narration of the grade *Hasan*, that al-`Hakim collected it to strengthen the second *Hadith*. As for the second *Hadith*, it was collected by Abu Dawood (2:70) at-Tirmidhi (2:152-153), ibn Majah (1:470), ibn `Hibban (773), al-`Hakim (1:366), al-Baihaqi (4:55) and Ahmad (4990, 5233, 5370, 6111).=

It was also reported that he, peace be upon him, used to throw a handful of sand on the grave, after the dead was laid in it, three times on where the head was placed¹.

=Here is the second *'Hadith'* full text. 'Abdullah ibn 'Umar, may Allah be pleased with both of them, said that when the Prophet, *salla allahu 'alaihi wa-sallam*, had the dead placed in their graves, he used to say, (in another narration, ibn 'Umar said, "The Prophet, *salla allahu 'alaihi wa-sallam*, said, '*When you place your dead in graves, then say...*'

"بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى سُنَّةِ (وَفِي رِوَايَةٍ: "مِلَّةِ") رَسُولِ
اللَّهِ."

'*Bismillah, wa-fi sabeeli-llah, wa-'ala sunnati* (or, '*millati*', instead of, '*sunnati*') *rasuli-llah*. (In the name of Allah, in the Sake of Allah, and following the religion (or, 'tradition', as in another narration) of Allah's Apostle.)" For more details about the chains of narration and various additions for this *'Hadith*, refer to, A'hkamu al-Jana-iz, Pg., 193.]

^[1][Shaikh Wahby said that ibn Majah collected this *'Hadith*, which al-Albani graded as *Sahih* in his book, Irwa' al-Ghaliil (751). In, A'hkamu al-Jana-iz, Pg., 193, al-Albani stated that an-Nawawi (5:292) said that this *'Hadith* has a good chain of narration. Al-'Hafidh, who discounted this narration's authenticity, collected several other narrations that strengthen this narration in his book, at-Talkhees al-'Habeer (5:222).

To continue, regarding burial, it is not legislated to recite any invocation while throwing the three handfuls of sand, which are thrown with both hands onto the grave, after the *La'hd* has been covered with a large brick.

Ibn Abi Shaibah (al-Musannaf 4:130), Abu Dawood (as-Sunan 2:69) and al-Baihaqi (as-Sunan 4:54), through Abu Dawood, reported that, Abu Is'haq said that, al-'Harith stated his desire=

When they finished the burial, the Prophet, *salla allahu `alaihi wa-sallam*, used to stand by the gravesite, along with his companions, invoking Allah to grant

=that `Abdullah ibn Yazid should lead the Funeral Prayer for him, and `Abdullah ibn Yazid fulfilled al-`Harith's will and testament. `Abdullah ibn Yazid then positioned al-`Harith's body in his grave, pulling it through the grave's lower end (by pulling his body up from where the feet will be placed to where the head will be laid), saying, "This is a part of the *Sunnah*."

Al-Baihaqi said that this chain of narration is authentic, of the grade *Sahih*, and that al-`Harith's statement, "This is from the *Sunnah*", made it a reported *Sunnah*. Al-Baihaqi reported several other narrations that support this one, from ibn `Abbas and other companions, saying that this is the practice of the people of `Hijaz (Western Arabia). He also discounted the authenticity of two `Hadiths reporting entering the Prophet's body in his grave from the *Qiblah* direction (or through the upper part of the grave, where the head is laid, facing *Qiblah*). Al-Albani reported this in, A`hkamu al-Jana-iz, Pg., 190-192, and agreed with al-Baihaqi's last statement. Also, ash-Shafii discounted the second of the two reported weak `Hadiths in his book, al-Um (1:241).

Further, Muhammad ibn Seereen said, "I was with Anas ibn Malik during a *Janazah* and he ordered the corpse be pulled up through the foot of the grave." Al-Albani said that Ahmad (4081) and ibn Abi Shaibah (4:130) collected this `Hadith using an authentic chain of narration of the *Sahih* grade.

We should mention that the corpse should be laid on his or her right side in the grave. His or her face should face *Qiblah*, while his or her head and legs will be laid horizontally to the right and left of the direction of *Qiblah*. This is the practice of Muslims from the Prophet's time, until present times; refer to, al-Mu`halla (5:173), by Imam ibn `Hazm, and, A`hkamu al-Jana-iz, Pg., 192.]

firmness to the dead person; he also ordered his companions to do so¹.

He, *salla allahu `alaihi wa-sallam*, did not sit near the grave reciting *Quran*, or teaching the dead what they should say (*Talqin*), as people do in present times².

There is a *Hadith* that at-Tabarani collected in his, *Mu`jam*, from Abu Umamah from the Prophet, *salla allahu `alaihi wa-sallam*, who was reported to have said, "When one of your brothers dies and you fill his grave with sand, one of you should stand near to where his head is placed and say, 'O, so and so!', because the dead can hear him, but cannot answer him back. One should say, 'O, so and so, son of so and so (mentioning the deceased mother's name)', because the dead will sit up. When one says, 'O, so and so, son of so and so,' the deceased replies, 'Guide me,

[¹][Shaikh Wahby said, "Uthman ibn `Affan (رَضِيَ اللهُ عَنْهُ) said, 'When the burial of a dead person was finished, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to stand above [and beside] the grave and say,

"اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ بِالتَّيْبَةِ فَإِنَّهُ الْآنَ يُسْأَلُ."

'Seek forgiveness for your brother and invoke (Allah) that he is given firmness, because he is now being asked.' This *Hadith* was collected by Abu Dawood (3221) and al-`Hakim (1:370), who graded the *Hadith* as *Sahih*; adh-Dhahabi agreed. Al-Albani graded it as *Sahih* and included it in, *Sahih Sunan Abu Dawood* (2758)."]

[²][Refer to the next fabricated *Hadith* above in the text.

What would ibn al-Qayyim say if he witnessed what many Muslim do today close to gravesites? Allah willing, we will mention a large number of innovations pertaining to graves and deceased, near the end of this chapter.]

may Allah grant you His Mercy.' However, you cannot hear their reply. One should say, 'Remember what you used to utter, before departing the life of the world: the statement that there is no deity worthy of worship except Allah and that Muhammad is His slave and Messenger. You used to accept Allah as your Lord, Islam as your religion, Muhammad as your Prophet and the *Quran* as your guide.' When you say this, *Munkir* and *Nakir*¹ will each say to the other, while holding the other's hand, 'Let us not interrogate he who was taught his statement².' Allah will argue on behalf (or in defense) of the deceased before these two [angels].'" A man was reported to have asked, "What if one did not know the deceased mother's name?" The Prophet, *salla allahu 'alaihi wa-sallam*, was reported to have said, 'Then say, 'O, son of 'Hawwaa,' thus calling him to *Eve*.'" This *'Hadith* is not authentic regarding its being attributed to the Prophet, peace be upon him³.

^[1][*Munkir* and *Nakir* are the two angels who ask every dead person, except martyrs, about the lord he or she worshipped and the religion and prophet he or she followed]

^[2][meaning, what to say when interrogated by *Munkir* and *Nakir*]

^[3][Shaikh Wahby said, "Al-Haithami collected this narration in his book, *al-Mujamma'* (3:45), stating that at-Tabarani collected it in his book, *al-Kabir*, using a group of narrators whom al-Haithami did not know. Refer to, *Irwa' al-Ghalil* (3:202)."

In a footnote, al-Albani said in, *A'hkamu al-Jana-iz*, Pg., 198, after reporting ibn al-Qayyim's statement here that this *'Hadith* is weak, "An-Nawawi and other scholars stated that this *'Hadith* is weak, as I reported in my book, *at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad*. I also talked about this *'Hadith* in detail in, *Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah* (559). As-San'ani said in his book, *Subul as-Salam* (2:161), 'The summary of what the Imams of *Ta'hqiq* said regarding this *'Hadith* asserts that it is=

=weak, and therefore, practicing it is a *Bid'ah*, no matter how many people practice it.”}]

The Prophet's Guidance Regarding Grave Structure

It was not the Prophet's guidance to raise graves high, reinforce them with mud, clay or bricks, build monuments around them, or build them up with mud. All of these are hateful types of *Bid'ah* that contradict his guidance¹.

⁽¹⁾[Here is a summary of what al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 195-196.

The grave should be raised above ground-level about a hand-span and should not be completely leveled with the ground. This is better, so that the grave is known and thus not desecrated or stepped on. Jabir, radhiya allahu 'anhu, reported that the Prophet's grave was of a *La'hd* type, with bricks set up over it*, raised about a hand-span above the ground; ibn 'Hibban reported this *'Hadith* in his, Sahih (2160), as did al-Baihaqi (3:410), using a chain of narration of the *'Hasan* grade. Ash-Shafii said in his book, al-Um (1:245-246), "I prefer that the grave be covered with its own sand, or otherwise, it will become very high. I prefer that it is raised about a hand-span above ground-level." Therefore, one should not use any sand to cover the grave, except the sand that was dug out of it and was displaced by the dead body. An-Nawawi reported in, al-Majmu' (5:296), that scholars of the Shafii *Madhhab* agreed that graves should be raised as described.

* Bricks are set up over the *La'hd*, which is a smaller hole in the grave, in order to protect the corpse in the *La'hd* from dogs, who might dig up the body, and from rain, which might flood the *La'hd* and cause the corpse to rise to the surface.

To continue, the grave should be elevated and convex. Al-Bukhari narrated that Sufyan at-Tammar said, "I saw the Prophet's grave; it was elevated and convex." In the narration for this *'Hadith* collected by al-Baihaqi (4:3), ibn Abi Shaibah=

He, *salla allahu `alaihi wa-sallam*, sent `Ali ibn Abi Talib, may Allah be pleased with him, to *Yemen* with the order not to leave any statue, but demolish it, and any grave raised high, but level it¹. This is the Prophet's *Sunnah*, to level graves raised high above ground-level.

He, peace be upon him, forbade that graves should be plastered, or sat on, [or built on,]² or wrote on³.

=and Abu Nu`aim, Sufyan also said that this was the case with Abu Bakr's and `Umar's graves.]

[¹Muslim (1609)]

[²Muslim (1610) reported these words, from Jabir ibn `Abdullah, may Allah be pleased with him.

Abu Dawood (2:71), an-Nasaii (1:284-286) and al-Baihaqi (4:4) added in their narration, "...or added on." Ibn `Hazm said in his book, *al-Mu`halla* (5:33), "It is impermissible to build around a grave, plaster it, or add to its sand more than its own [that was dug out]; all this should be demolished if it existed." In his book, *al-Majmu`* (5:296), an-Nawawi stated that the chain of narration [for the narration containing the words, '...or added on'] is of the grade *Sahih*. Regarding adding to the sand of the grave, Imam Muhammad ibn al-`Hasan, of the *`Hanafi* School of Thought, agreed with the opinion mentioned here, reporting it from Imam Abu `Hanifah, may Allah grant him His Mercy.]

[³Abu Dawood (2807), at-Tirmidhi (972) and an-Nasaii (2000), from Jabir ibn Abdullah, may Allah be pleased with him; al-`Hakim (1:370) also collected a *`Hadith* in this meaning, using a *Sahih* chain of narration, as-an-Nawawi stated in, *al-Majmu`* (5:296).

It is allowed to reinforce the grave with mud, if it is feared that it will be level with the ground, and thus, not recognized as a grave, or that wind and rain might erode the sand on top. Abu Dawood mentioned a similar ruling from Imam Ahmad, and at-Tirmidhi reported it from ash-Shafii. However, if the reason=

The graves of the Prophet's companions were not raised high, or built up. This is his honorable grave, peace be upon him, and the graves of his two friends¹; his grave is convex, covered with gravel from the red colored soil [a piece of land in *Madinah*], neither built up nor reinforced with mud².

=behind it is to beautify the grave, then it is not allowed, because it is a *Bid'ah*.

As for writing on the stone placed on the grave, the *'Hadith* under discussion indicates its being impermissible. However, it is permissible to do so, if one needs to distinguish a certain grave by placing the dead person's name on the stone above his head, if there are many other graves and stones like it and one fears he might not be able to distinguish it any more. For these and more benefits, refer to, *A'hkamu al-Jana-iz*, Pg., 260-263.]

[¹] [Abu Bakr as-Siddiq and 'Umar ibn al-Khattab, the Prophet's friends, supporters, loved ones, the best Muslims after him and his companions in life and in death, may Allah honor, bless and be pleased with them, and indeed He did.]

[²] [Abu Dawood (2:70), al-'Hakim (1:369), al-Baihaqi (4:3), through al-'Hakim, and ibn 'Hazm (5:134) narrated that, 'Amr ibn 'Uthman ibn Hani said that, al-Qasim said, "I went to 'Aishah (his aunt) and said, 'O, my mother! Let me look at the Prophet's grave and the graves of his two companions, may Allah be pleased with them. She uncovered three graves for me; they were neither raised, nor built up. They were covered with gravel from the red colored soil [a piece of land in *Madinah*].'" Al-Albani reported this *'Hadith* in, *A'hkamu al-Jana-iz*, Pg., 196-197, then said, "Al-'Hakim stated that this *'Hadith* is *Sahih*; adh-Dhahabi agreed." However, al-Albani added, 'Amr ibn 'Uthman ibn Hani is not known regarding reliability, as al-'Hafidh ibn 'Hajar asserted in his book, *Taqreeb at-Tahdheeb*.]

The Prophet's guidance was to place a stone where some people were buried, so that their gravesites were known¹.

[¹] [Al-Albani said in, A'hkamu al-Jana-iz, Pg., 197, "Al-Muttalib ibn 'Abdullah ibn al-Muttalib ibn 'Hantab, may Allah be pleased with him, said, 'When 'Uthman ibn Madh'un died, his funeral was brought and he was buried. The Prophet, *salla allahu 'alaihi wa-sallam*, ordered a man to bring a stone, but the man could not carry it. Allah's Apostle (ﷺ) went to where the stone was, rolled up his sleeves, carried the stone and placed it where 'Uthman's head was laid, saying, *'This will help me know where the grave of my brother is and to bury those from my family who die next to him.'*" Al-Albani added, "Abu Dawood (2:69), and al-Baihaqi (3:412) through Abu Dawood, collected this *'Hadith* using a chain of narration of the *'Hasan* grade, according to al-'Hafidh (5:229). There are two other narrations that support this one; I collected them in, at-Ta'liqat al-Jiyad 'ala Zad-il Ma'ad." We should add that al-Bukhari (1263) and Muslim (4977), and this is al-Bukhari's narration, collected a *'Hadith* that states the permissibility of removing the dead body from its grave for a legislated reason, such as if the dead was buried before being washed and shrouded.

Narrated Jابر ibn 'Abdullah, may Allah be pleased with both of them, "Allah's Apostle, *salla allahu 'alaihi wa-sallam*, came to 'Abdullah bin Ubai (chief of the hypocrites) after his death; he was laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees, threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). 'Abdullah bin Ubai had given his shirt to al-'Abbas to wear (during the Battle of *Badr*)."

Abu Harun said, "Allah's Apostle at that time had two shirts and the son of 'Abdullah ibn Ubai said to him, 'O Allah's Apostle! =

=Clothe my father in your shirt which has been in contact with your skin.”

Sufyan added, “Thus, people think that the Prophet, *salla allahu ‘alaihi wa-sallam*, clothed ‘Abdullah bin Ubai in his shirt in lieu of what ‘Abdullah had done (for al-‘Abbas, the Prophet's uncle.)”

To continue, ibn Taimiyyah said that one should not dig a hole in the ground to make it as his grave before he dies, because this was not the Prophet’s practice or the practice of his companions.]

Taking Graves as Places of Worship

Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade turning graves into *Masajid*¹.

^[1][Muslim (827) reported that Jundub ibn Junadah, may Allah be pleased with him, said,

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يَمُوتَ بِخَمْسٍ وَهُوَ يَقُولُ:
"إِنِّي أَبْرَأُ إِلَى اللَّهِ أَنْ يَكُونَ لِي مِنْكُمْ خَلِيلٌ، فَإِنَّ اللَّهَ تَعَالَى قَدْ اتَّخَذَنِي
خَلِيلًا كَمَا اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَلَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي خَلِيلًا
لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا. أَلَا وَإِنَّ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ
أَنْبِيَائِهِمْ وَصَالِحِيهِمْ مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنهَاكُمْ
عَنْ ذَلِكَ."

"I heard the Apostle of Allah, peace be upon him, say, five days before his death, 'I stand acquitted before Allah that I took any one of you as a *Khalil* (intimate friend); Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my *Ummah* as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship; you must not take graves as *Masjids*; I forbid you to do that.'"

Al-Bukhari (409) and Muslim (822) narrated that `Aishah (رَضِيَ اللهُ عَنْهَا) said,

أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْتَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ
فَذَكَرَتَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمْ"

He, peace be upon him, forbade lighting lamps around graves¹.

His forbidding these practices was especially stern, so much so, that he cursed those who practiced them².

=الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّوَرَ
فَأُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ."

"Um `Habibah and Um Salamah mentioned a church they had seen in *Ethiopia* in which there were pictures. They told the Prophet (ﷺ) about it and he said, '*If any religious man dies amongst those people, they would build a place of worship at his grave and make these pictures in it; they will be the worst creatures in the sight of Allah on the Day of Resurrection.*'"

For more details, refer to the exemplary book on this topic authored by the scholar of *'Hadith, Fiqh and Sunnah* Muhammad Nasir ad-Din al-Albani, may Allah grant him His Mercy. It is titled, Ta'h-dhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid.]

[¹] [This is an innovation in the religion that was neither the Prophet's practice, nor the practice of his companions; those who disagree should bring a shred of evidence to support their false opinion!

However, using lamps while burying the deceased at night is permitted, as long as they are taken away after burial is finished. Ibn al-Qayyim stated in his book, Tah-dheebu as-Sunan (4:342), that the *'Hadith* forbidding lighting lamps round graves is very weak; also, refer to, Silsilat al-Ahadith adh-Dha'eefah wa-l-Maudhu'ah (223). Al-Albani said in his book, Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 43, that Imam Muslim also graded this *'Hadith* as weak.]

[²] [Al-Bukhari (417) and Muslim (826) reported that `Aishah, may Allah be pleased with her, and `Abdullah ibn `Abbas, may Allah be pleased with both of them, said,=

He, *salla allahu `alaihi wa-sallam*, forbade praying towards graves¹.

لَمَّا نَزَلَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ فَإِذَا اغْتَمَّ بِهَا كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ وَهُوَ كَذَلِكَ: "لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ" يُحَذِّرُ مَا صَنَعُوا.

"When the last moment of Allah's Apostle life came he, *salla allahu `alaihi wa-sallam*, started putting his *Khamisah* (a square garment) over his face. When he felt hot and short of breath, he took it off his face and said, 'May Allah curse the Jews and Christians for their building places of worship at the graves of their Prophets.' The Prophet, peace be upon him, was warning (Muslims) of what those had done.]

^[1][Muslim (1614) narrated that Abu Marthad al-Ghanawi (رَضِيَ اللَّهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا."

"Do not pray towards graves or sit on them." An-Nawawi, Shaikh `Ali al-Qaari, and other scholars rightfully stated that praying [to Allah] facing graves is forbidden. However, if one prays to graves to honor (or invoke) the dead, one commits major *Shirk*. *Shirk*, just like *Tau`hid*, consists of creed, actions and statements.

Abu Dawood, at-Tirmidhi and ibn Majah collected a *Hadith* of the *Sahih* grade in which Abu Sa`eed al-Khudri (رَضِيَ اللَّهُ عَنْهُ) reported that Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبِرَةَ وَالْحَمَامَ."

=“All of the earth can be a place of worship, except the graveyard and the bathroom.” Al-‘Hakim, adh-Dhahabi and al-Albani graded this *‘Hadith* as *Sahih*, following the guidelines and conditions set by al-Bukhari and Muslim in their two collections of *Sahih ‘Hadiths*. Therefore, this *‘Hadith* forbids praying in the vicinity of graves, even if one does not actually face graves.

Al-Albani said in, A‘hkamu al-Jana-iz, Pg., 138, “Anas ibn Malik, radhiya allahu ‘anhu, said that Allah’s Prophet, salla allahu ‘alaihi wa-sallam, forbade offering the Funeral Prayer among graves. This *‘Hadith* was collected by ibn al-A‘rabi in, al-Mu‘jam (235:1), at-Tabarani in, al-Mu‘jam al-Ausat (1:80:2), and adh-Dhiyaa al-Maqdisi in, al-A‘hadith al-Mukhtarah (79:2), through at-Tabarani; al-Haithami graded it as *‘Hasan* in his book, al-Mujamma‘ (3:36). There is another narration that strengthens this one, also collected from Anas by ibn al-A‘rabi.” Further, al-Bukhari (414) narrated under the chapter, “Forbidding Praying in Graveyards”, and also Muslim (1296) reported that Abu Hurairah (رضي الله عنه) said that Allah’s Prophet (صلى الله عليه وسلم) said,

"اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا."

“Offer prayers in your homes and do not turn them into graves.” Imams al-Bukhari, ibn ‘Hajar al-‘Asqalani, al-Baghawi, al-Khattabi, ibn al-Mundhir –who stated that the majority of scholars used this *‘Hadith* as evidence-, ibn ‘Hazm, ibn Taimiyyah, ash-Shaukani, as well as, Imam Ahmad stated that it is forbidden to pray in graveyards. Ibn ‘Hazm, who reported the following opinion from Imam Ahmad, and also ibn Taimiyyah and ash-Shaukani stated that praying in graveyards annuls the prayer. Ibn ‘Hazm said that the following Imams stated that it is forbidden to pray towards a grave, in a graveyard, or next to a grave: Abu ‘Hanifah, al-Auza‘ii and Sufyan ath-Thauri. He=

He, peace be upon him, disallowed his *Ummah* from turning his gravesite into a festivity site¹.

=also reported that Imam Ahmad said that praying to a grave annuls the prayer. Imam ibn Taimiyyah said, "A graveyard is where burying takes place, not only a place where multiple graves exist." Therefore, as ibn Taimiyyah stated next, "This prohibition includes one grave and its vicinity."

For more details, refer to the exemplary books on this topic authored by the scholar of *'Hadith, Fiqh and Sunnah*, Muhammad Nasir ad-Din al-Albani, may Allah grant him His Mercy, titled, Ta'h-dhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, and, A'hkamu al-Jana-iz, Pg., 269-275.

However, if one was buried without the Funeral Prayer offered for him or her, or if the Imam missed the Funeral Prayer for someone, it is permissible to pray the Funeral Prayer at that person's grave, as we previously explained.

The *'Hadiths* we mentioned in this chapter clearly forbid praying towards graves or in their vicinity, prostrating on graves, or building places of worship around them.

In the book al-Albani authored and titled, Ta'h-dhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, there is a collection of statements from the scholars of Islam on this topic, in addition to, the *'Hadiths* we mentioned here and several other narrations. Also, there is an explanation, given by ibn Taimiyyah, as to when and why the Prophet's grave was included in his *Masjid*; an act that was not done with consent from the companions. None among the companions was present in *Madinah* when the Prophet's grave was included in his *Masjid*; refer to, Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 136-138.]

^[1][Abu Dawood (1:319) and Ahmad (2:367) reported, using a *'Hasan* chain of narration, of the type Muslim used, that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,=

"لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنْ صَلَاتَكُمْ تَبْلُغْنِي حَيْثُ كُنْتُمْ."

"Do not turn your homes into graves and do not turn my grave into a place of festivity. Offer Salat (to Allah) for my benefit, because wherever you may be, your Salat will be conveyed to me." Al-Albani also stated that this *'Hadith* is elevated to the *Sahih* grade, on account of its various chains of narration and other *'Hadiths* that strengthen it.

Shaikh al-Islam ibn Taimiyyah said in his exemplary book, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As'habi al-Ja'heem, Pg., 662, "The meaning of the topic under discussion pertains to the fact that even though the Prophet's grave is the best grave on the face of the earth, he did not permit taking its site as a place of festivity. Therefore, the graves of other than the Prophet, *salla allahu 'alaihi wa-sallam*, carry a more stern prohibition in this regard, no matter who the dead person was. The Prophet's statement, '*Do not turn your homes into graves*', means, 'Do not abstain from praying, invoking [Allah] and reciting [*Quran*] in your homes, so as not to make them like graves.' He, *salla allahu 'alaihi wa-sallam*, ordered practicing acts of worship at homes, not near graves, which he forbade. This is the opposite of the practices of *Mushrik* Christians and those who imitate them. The best of the *Tabi'in* from among the Prophet's household, 'Ali ibn al-'Husain ibn 'Ali, may Allah be pleased with them, forbade a man from invoking Allah near the Prophet's grave, reciting to him the *'Hadith* under discussion, which he heard from his father al-'Husain, from his father 'Ali [Abu Ya'la al-Mausili and ibn Abdul Wa'hid al-Maqdisi collected this narration; refer to, Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 95]. He had better knowledge in the meaning of this *'Hadith* than anyone else. Therefore, the meaning of this *'Hadith* pertains to one intending to go to the=

He, *salla allahu `alaihi wa-sallam*, also cursed the women who visit graves¹.

=Prophet's grave for the sole purpose of saying greetings to him, *salla allahu `alaihi wa-sallam*, or invoke Allah [near his grave], not casually visiting his grave on account of entering his *Masjid* (which is permitted, without exaggeration). `Ali ibn al-Husain considered this as taking the Prophet's grave as a place of festivity. Likewise, his cousin, al-`Hasan ibn al-`Hasan ibn `Ali, the chief of the Prophet's household during his lifetime, disliked taking the Prophet's grave as a place of festivity [Sa`eed ibn Mansur and Isma`eel ibn Is`haq al-Qadhi collected this narration; refer to, Ta`hdiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 96]. Contemplate this *Sunnah*: its meaning came from the residents of *Madinah*, who are also the Prophet's household. They are the Prophet's family and his neighbors. They needed to know [and did know] these rulings more than anyone else.

When the word, '*Eed*', meaning, 'Festival', is used in the pretext of talking about a place, it pertains to a place where people gather for the purpose of worshipping or other purposes. For example, Allah made *Makkah*, *Mina*, *Muzdalifah* and '*Arafah* places of '*Eed* for mankind, where they gather for the purpose of invoking Him, remembering Him and performing the rituals [of '*Hajj*']. The *Mushriks* had places of their own where they used to gather (i.e., for social or religious purposes), but when Islam came, Allah disallowed them all. This type of festivity places includes graves of prophets and righteous people", if visiting them did not take the legal, legislated manner.]

^[1][After reporting a '*Hadith* to this effect, with a more authentic narration that means, "...whose habit is to visit graves", at-Tirmidhi commented, "This '*Hadith* is from the grade '*Hasan*, *Sahih*. Some scholars stated that this '*Hadith* pertains to the period of time before the Prophet, *salla allahu `alaihi wa-sallam*, allowed visiting graves. When he, *salla allahu `alaihi*=

It was the Prophet's direction that graves should not be desecrated, walked on, sat on, or reclined to¹.

=wa-sallam, abrogated his earlier ruling, women and men were pertained in the new concession. Some scholars said that he, peace be upon him, disliked for women to visit graves, on account of their impatience and succumbing to emotions.”]

[⁽¹⁾Muslim (1614) narrated that Abu Marthad al-Ghanawi (رضي الله عنه) said that Allah's Apostle (صلى الله عليه وسلم) said,

"لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا."

"Do not pray towards graves or sit on them." Also, Muslim (1612) narrated that Abu Hurairah, may Allah be pleased with him, said that Allah's Prophet, *salla allahu `alaihi wa-sallam*, said,

"لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ فَتُحْرِقَ ثِيَابَهُ فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ."

"It is better for one of you to sit on a burning stone that burns his clothes through to his skin, than for one to sit on a grave."

Further, desecrating the remains of deceased Muslims and breaking their bones is impermissible. Allah's Apostle (صلى الله عليه وسلم) said,

"إِنْ كَسَرَ عَظْمَ الْمُؤْمِنِ مِثْلَ مِثْلٍ كَسَرَهُ حَيًّا."

"Breaking the bones of a dead believer is as (sinful as) breaking them when he is alive." Al-Albani said in, *A'hkamu al-Jana-iz*, Pg., 295-299, "This *Hadith* was collected by al-Bukhari in his book, *at-Tarikh* (1:1:150), Abu Dawood (2:69), ibn Majah (1:492), at-Ta'hawi in, *Mushkil al-Aathar* (2:108), ibn 'Hibban=

=in his book, as-Sahih (776), ibn al-Jarud in, al-Muntaqa, Pg., 551, ibn Sa'd in, at-Tabaqat (8:481), Tammam in, al-Fawa'id (253:1), Hannad in, az-Zuhd (2:561:1169), ad-Daraqutni in, as-Sunan (367), al-Baihaqi (as-Sunan 4:58), Ahmad, (al-Musnad 6:58, 105, 168, 200, 264), who collected these words for the *'Hadith*, Abu Nu'aim in, 'Hilyatu al-Auliya (7:95) and al-Khatib in, Tarikhu Baghdad (12:106, 13, 120), using various chains of narration from 'Amrah, from 'Aishah. Some of these chains of narration are of the grade of *Sahih*, following the conditions set by Muslim; an-Nawawi asserted the strength of this *'Hadith* in, al-Majmu' (5:300); [Ya'hya ibn Sa'eed] al-Qattan graded this *'Hadith* as *'Hasan*, according to, al-Mirqat (2:380). There are two more chains of narration for this *'Hadith* leading to 'Aishah, may Allah be pleased with her.'" Further, Imam an-Nawawi stated that it is impermissible to dig up the graves of Muslims, without an Islamically valid reason, such as, the body being completely decomposed without any trace of remains; al-Majmu' (5:303).

Al-Bukhari (140) reported that Anas ibn Malik, may Allah be pleased with him, said, "When the Prophet, *salla allahu 'alaihi wa-sallam*, arrived at *Madinah*, he dismounted at *'Awali-l-Madinah* among a tribe called, *Banu 'Amr bin 'Auf*. He stayed there for fourteen nights, then sent out for *Bani an-Najjar* (his maternal uncles), who came armed with their swords. As if I am looking (just now) at the Prophet, *salla allahu 'alaihi wa-sallam*; he was sitting on his Mount with Abu Bakr riding behind him and all *Banu an-Najjar* were around him, until he dismounted at the courtyard of Abu Ayyub's house. The Prophet, *salla allahu 'alaihi wa-sallam*, loved to pray wherever the time for the prayer was due, even in sheep-folds. Later on, he ordered that a *Masjid* be built and sent for some people of *Banu an-Najjar*, saying to them, 'O, *Banu an-Najjar*! Suggest to me the price of this (walled) piece of land of yours.' They replied, 'No! By Allah! We do not demand its price except from Allah*.'" Anas added, "There were pagan graves on that land. Some of it was="

=unleveled, and there were some date-palm trees in it. The Prophet, *salla allahu `alaihi wa-sallam*, ordered that the pagan graves be dug up, the unleveled land be leveled and the date-palm trees be cut down. (So all that was done). They aligned the cut date-palm trees towards the *Qiblah* of the *Masjid* (as a wall) and built two stone side-walls (of the Prophet's *Masjid*). His companions brought the stones while reciting some poetic verses. The Prophet, *salla allahu `alaihi wa-sallam*, was with them and he kept on saying,

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ

‘There is no goodness, except that of the Hereafter, O Allah! So please forgive the *Ansar* and the *Muhajirin* (Emigrants).’” This *Hadith* means it is Islamically permissible to dig up pagan graves.

* Contemplate the great service *Banu an-Najjar* and *al-Ansar* gave to Islam and Muslims and remember how many Muslims prayed in the Prophet's *Masjid*, which was built on the land *Bani an-Najjar* gave for Allah's Sake. Allah willing, they earned a reward from Allah every time Muslims prayed in the Prophet's *Masjid*. How can we ever repay *al-Ansar* for protecting the Prophet, *salla allahu `alaihi wa-sallam*, giving their wealth, love, support and lives to Allah and His Prophet and leaving us a legacy of generosity and kindness on a level never seen before in the history of mankind. May Allah reward, bless and be pleased with *al-Ansar* and all those who love them. Allah's Prophet, peace be upon him, said,

"الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ." =

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade honoring graves in such a way that they are taken as places of worship, where prayer is held in their vicinity or towards them, thus, turning them into idols and places of festivity¹.

=“*Al-Ansar: only a believer loves them and only a hypocrite hates them. He who loves al-Ansar, may Allah love him; he who hates al-Ansar, may Allah hate him.*” Al-Bukhari (3499) and Muslim (110) collected this *‘Hadith*, from al-Baraa ibn ‘Azib (رَضِيَ اللَّهُ عَنْهُ).]

[¹]There are several rulings that explain this concise paragraph, as follows.

1 – Shaikh al-Islam ibn Taimiyyah said that sacrificing animals in the vicinity of graves is impermissible, as this *‘Hadith* stated; Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As’habi al-Ja’heem, Pg., 182. Further, an-Nawawi said in, al-Majmu’ (5:320), “Sacrificing near graves is chastised (forbidden), according to this *‘Hadith*, collected from Anas by Abu Dawood and at-Tirmidhi, who graded it as *‘Hasan, Sahih.*” The *‘Hadith* they are referring to, is the Prophet’s statement,

"لَا عَقْرَ فِي الْإِسْلَامِ."

“*There is no ‘Aqr (sacrificing) in Islam*”; Abdul Razzaq ibn Hammam said, while explaining this *‘Hadith*, “They used to make *‘Aqr* (sacrifice) cows or sheep near graves.” Abu Dawood (2:71) collected this *‘Hadith*, including Abdul Razzaq’s statement, which is also found in Abdul Razzaq’s book, al-Musannaf (6690). This *‘Hadith* was also collected by al-Baihaqi (4:57) and Ahmad (3:197), using a *Sahih* chain of narration that follows the guidelines and conditions set in the, Two Sahihs. Al-Albani said this in, A’hkamu al-Jana-iz, Pg., 259-260, then commented, “If sacrificing is done for the sake of the dead, as some ignorant people do, then it is clear *Shirk*. Hence, eating=

=from its meat is disallowed and a sin, because Allah, the Exalted, said,

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ﴾

{*Eat not (O, believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh)*}[6:121].” Next, al-Albani said, “Allah’s Prophet, peace be upon him, said,

"لَعَنَ اللَّهُ (وَفِي رِوَايَةٍ: "مَلْعُونٌ") مَنْ ذَبَحَ لِغَيْرِ اللَّهِ."

‘May Allah curse (in another narration, he said, ‘Cursed be’) those who sacrifice for the sake of other than Allah.’ This ‘Hadith was collected by Ahmad (2817, 2915, 2917), using a ‘Hasan chain of narration, from ‘Abdullah ibn ‘Abbas, and also Muslim (6:84), from ‘Ali.’”

2 – Al-Bukhari (1115) and Muslim (2475) reported that Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) said that Allah’s Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى."

“Do not set out on a journey except for three Masjids: al-Masjid al-Haram (in Makkah), the Masjid of Allah’s Apostle (in Madinah), and the Masjid al-Aqsa, (in Jerusalem).” Therefore, setting on a journey to visit graves, which is an act of worship performed in a specific place, is forbidden, no matter who is buried in the grave. For more details about this ruling, refer to books authored by ibn Taimiyyah, ibn al-Qayyim, ibn Abdul Hadi, Abu Muhammad al-Juwaini, as-San`ani, Waliyyu-llahi=

=ad-Dahlawi, as well as, the main resource book for this volume of the translation of, Zad-ul Ma`ad, that is, A`hkamu al-Jana-iz, Pg., 285-293.]

The Prophet's Guidance Regarding Visiting Graves

When the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visited graves of his companions, he did so to invoke Allah (سُبْحَانَهُ وَتَعَالَى), beg Him for His Mercy and seek His Forgiveness for them. This is the legislated type of grave visiting that the Prophet, *salla allahu `alaihi wa-sallam*, established and ordained for his *Ummah*¹.

^[1][Muslim (1619) reported that `Aishah, may Allah be pleased with her, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"فَإِنْ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتَ فَتَادَانِي فَأَخْفَاهُ مِنْكَ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكَ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكَ وَقَدْ وَضَعْتَ ثِيَابَكَ وَظَنَنْتُ أَنْ قَدْ رَقَدْتَ فَكَرِهْتُ أَنْ أَوْفِظَكَ وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَقَالَ: إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تَأْتِيَ أَهْلَ الْبَقِيعِ فَتَسْتَغْفِرَ لَهُمْ".

"Jibril came to me when you saw me. He called me and concealed his call from you. I responded to his call, but I too concealed it from you; he did not come in, because you were not fully dressed. I thought that you had gone to sleep, and I did not like to awaken you, fearing that you may be frightened. He (Jibril) said, 'Your Lord has commanded you to go to the inhabitants of Baqi' (in the graves) and beg Him to pardon them.'" `Aishah said, "I said, 'O, Messenger of Allah, how should I pray (or beg Allah for forgiveness) for them?' He said,=

= "قُولِي: السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَيَرْحَمُ اللَّهُ
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَلْآخِقُونَ".

'Say, 'As-salamu `ala ahli ad-diyari mina-l-mu`minina wa-l-muslimin, wa-yar`hamu allahu al-mustaqdimina minna wa-l-musta`khirin, wa-inna inshallahu bikum la-la`hiqun. (Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims. May Allah have mercy on those who have gone ahead of us and those who come later on. We shall, Allah willing, be joining you.'"

This *Hadith* has two implications. First, Allah ordered His Prophet, *salla allahu `alaihi wa-sallam*, to visit the graveyard of his companions. The second benefit from this *Hadith*, is that women are allowed to visit graveyards, as *ibn `Hajar al-`Asqalani* stated. Otherwise, the Prophet, *salla allahu `alaihi wa-sallam*, would have told his wife that she should not visit graveyards. Further, as we stated before, the Prophet, *salla allahu `alaihi wa-sallam*, had forbidden visiting graves, then permitted it. *Muslim* (1623) narrated that *Buraidah ibn al-`Haseeb*, may Allah be pleased with him, said that Allah's Apostle (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا".

"I had forbidden you from visiting graves, but now, visit graves." In their narration, *Ahmad* (1173), *Abu Dawood* (2816), *at-Tirmidhi* (974) and *ibn Majah* (1558) collected this addition regarding visiting graves,

"فَإِنَّهَا تُذَكِّرُكُمْ الْآخِرَةَ".

=“...because it reminds you of the Hereafter.” The purpose behind visiting graves, as stated in the later narration, is useful for both males and females. Finally, allowing women to visit graves is the opinion of the following Imams: ibn ‘Hajar al-‘Asqalani, al-‘Aini, an-Nawawi, who said that this is the opinion of the majority of scholars, and al-Bukhari. As for al-Bukhari, he reported a *‘Hadith* under the chapter, “Visiting Graves”, wherein the Prophet, peace be upon him, saw a woman crying near a grave and ordered her to fear and obey Allah and be patient. However, as we previously asserted, women should not frequently visit graves.

Note that some respected scholars, such as Imam ibn al-Qayyim and Imam ibn Baz, may Allah grant them His Mercy, took the stance that women are not permitted to visit graves; their opinion should not be taken lightly.

Further, nothing that may anger Allah, the Exalted, the Most Honored, should be said or done around graves, because of the following authentic addition to the last two narrations regarding visiting graves,

"وَلَا تَقُولُوا هُجْرًا."

“...and do not say that which is a *Hujr*”; an-Nawawi said that, ‘*Hujr*’, refers to evil statements. This narration was collected by Malik, Ahmad and an-Nasaii. The evil statements –or actions– include such acts of *Shirk* as invoking the dead and seeking their help. Also, one should not state that someone is now in Paradise, except those whom Allah informed us they are now in Paradise, or exaggerate in praising the dead.

Also, while invoking Allah for the dead, it is allowed to raise the hands, as Muslim reported of the Prophet’s practice (1619); this is the same *‘Hadith* we reported above from ‘Aishah. However, as stated by Imams Abu ‘Hanifah, Malik, ash-Shafii, Ahmad, al-Munawi, ibn Taimiyyah, to name a few, one should face=

He, peace be upon him, ordered his *Ummah* to say, upon visiting graves,

"السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن شَاءَ اللَّهُ لِلْآحِقُونَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ."

=*Qiblah* direction, not graves, while invoking Allah for the dead. Also, one should not invoke Allah for dead disbelievers, because Allah's Prophet, *salla allahu `alaihi wa-sallam*, said,

"حَيْثُمَا مَرَرْتَ بِقَبْرِ مُشْرِكٍ فَبَشِّرْهُ بِالنَّارِ."

"Whenever you pass by the grave of a *Mushrik*, convey to him the glad tidings of Hellfire." Al-Albani said in, *A'hkamu al-Jana-iz*, Pg., 251, "This *Hadith* was collected by at-Tabarani in, *al-Mu'jam al-Kabir* (1:191:1), ibn as-Sunni in, *'Amalu al-Yaumi wa-l-Lailah* (588), adh-Dhiyaa al-Maqdisi in, *al-A'hadith al-Mukhtarah* (1:333) and al-Bazzar in, *az-Zawa-id* (93), using a *Sahih* chain of narration, as al-Haithami attested (1:117-118)". Also, Muslim (1621) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"اسْتَأَذَنْتُ رَبِّي أَنْ أَسْتَغْفِرَ لَأُمِّي فَلَمْ يَأْذَنْ لِي وَاسْتَأَذَنْتُهُ أَنْ أَزُورَ قَبْرَهَا فَأَذَنْ لِي."

"I begged my Lord to allow me to seek His forgiveness for my mother, but he did not allow me. I begged Him to allow me to visit her grave, and He allowed me."]

“*As-salamu ‘alaikum ahla ad-diyari mina-l-mu‘minina wa-l-muslimin, wa-inna inshallahu la-la‘hiqun. As-alu-llaha lana wa-lakum al-‘afiyah.* (Peace be upon you, faithful Muslim residents of this site. Allah willing, we will indeed follow suit; I invoke Allah for well-being (safety), for us and for you.)¹”

His guidance was that he (صلى الله عليه وسلم) would say and do, near graves, what he would say while praying for the dead, such as invoking Allah, begging Him for Mercy and seeking His Forgiveness for them. However, the *Mushriks* (Polytheists) insisted on invoking the dead, associating them with Allah, invoking Allah while mentioning them, seeking their needs from the dead, seeking their help and supplicating to them. This is the opposite of the Prophet’s guidance, which was a guidance of *Tau‘hid* and was compassionate towards the deceased. The guidance of the polytheists is that of *Shirk*; it harms their own selves and the deceased. These *Mushriks* are of three types. They either invoke the dead, or supplicate to Allah by mentioning the dead [as intermediaries with Him], or invoke Allah near graves, thinking that saying *Du‘aa* near graves is better than saying it in the *Masjid*! Those who contemplate the guidance of the Prophet and his companions will realize the profound difference between the two types of guidance, and all success comes from Allah (سبحانه وتعالى).

^[1][Muslim (1620), from Buraidah ibn al-‘Haseeb, may Allah be pleased with him]

Offering Condolences to the Family of the Deceased

The Prophet's guidance [regarding death] included expressing condolences to the family of the deceased¹.

^[1][Qurrah al-Muzani (رَضِيَ اللهُ عَنْهُ) narrated, "When Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was sitting, several of his companions were sitting next to him. There was a man who had a young boy, who would come from behind his father's back and he would let him sit in front of him. [The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to the father, 'Do you love him?' The man said, 'May Allah love you as I love him, O, Allah's Apostle!'] The boy died and his father discontinued attending that audience, because he was sad for losing his son and did not want to be reminded of his loss. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) missed the father and asked why he did not see him anymore. They said, 'O, Allah's Prophet! His son, whom you saw with him, has died.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) met the man and asked him about his son, and he said that he died. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said words of condolences and then added, 'O, Friend! Which is more dear to you, that he had remained with you the rest of your life, or, that tomorrow, whenever you go to any gate of Paradise, you find him in front of you, waiting to open it for you?' The man said, 'O, Allah's Prophet! I prefer that he goes in front of me towards a gate of Paradise to open it for me.' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'This you shall have.' [A man said [and he was from *al-Ansar*], 'O, Allah's Apostle! [May Allah make me a ransom for you!] Is it for everyone in general or for him in specific?' He said, 'Rather, for all of you.']" An-Nasaii (1:296) collected these words. Ibn 'Hibban, al-'Hakim (1:384), and Ahmad (5:35) also collected this narration, which al-'Hakim graded as *Sahih*; adh-Dhahabi agreed and al-Albani said that it is as they graded it, adding, "A similar narration was collected by an-Nasaii (1:264), and also al-Baihaqi in his books, as-Sunan (4:59-60), and, al-Aadab,=

=Pg., 438-439. However, al-Baihaqi did not collect the first part of this *Hadith* as completely as we reported it, but his narration added all the additions, except the first one. This *Hadith* has a supporting narration (or, *Shahid*) collected in, *al-Mujamma'* (by al-Haithami 3:10)"; refer to, *A'hkamu al-Jana-iz*, Pg., 205-206.

Al-Bukhari (1204) and Muslim (1531) narrated that Usamah ibn Zaid (رَضِيَ اللَّهُ عَنْهُ) said that while he, Sa'd ibn 'Ubadah (رَضِيَ اللَّهُ عَنْهُ) and Ubai ibn Ka'b (رَضِيَ اللَّهُ عَنْهُ) were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), one of his daughters sent a message to him (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), saying, "My daughter is dying; please come to us." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent her his greetings and added,

"إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ عِنْدَهُ بِأَجَلٍ مُّسَمًّى فَلْتَصْبِرْ
وَلْتَحْتَسِبْ."

"Inna lillahi ma akhadha wa-lahu ma a'ta, wa-kullun `indahu bi-ajalin musamma. Fa-l-tasbir wa-l-ta'htasib. (It is for Allah what He takes, and what He gives; and everything before His sight has a limited period. So she should hope for Allah's reward and remain patient.)" She again sent a message, beseeching him by Allah to come. He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stood up, and he and his companions went there. The child was placed on his lap while his breath was irregular. Tears flowed from the eyes of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and Sa'd said to him, "What is this, O, Allah's Apostle?" He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ
الرُّحَمَاءَ."

"This is Mercy which Allah has embedded in the hearts of His slaves. And Allah does not bestow His Mercy, except on the merciful among His slaves." An-Nawawi said that these words,=

=‘it is for Allah what he takes...’, is the best statement of condolence one can offer.

Further, ‘Abdullah ibn Ja’far, may Allah be pleased with both of them, said that the Prophet, *salla allahu ‘alaihi wa-sallam*, gave Ja’far’s family three days at the end of which he said he will visit them. When the three days concluded, he, peace be upon him, visited them and said,

"لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ."

“Do not cry for my brother after this day.” Al-Albani said, “Abu Dawood (2:194) and an-Nasaii (2:292) collected this *‘Hadith* using an authentic chain of narration that follows the guidelines and conditions set in, *Sahih Muslim*. Ahmad collected a longer version of this *‘Hadith*”, refer to, *A’hkamu al-Jana-iz*, Pg., 32, and also Pg., 209-210, where al-Albani stated that offering condolences (unlike crying for the deceased) is not restricted beyond three days, as an-Nawawi reported of the *Shafii* School of Thought in, *al-Majmu’* (5:306), and as is reported of the *Hanbali* School of Thought in, *al-Insaf* (2:564).

Further, al-Albani said in his book, *A’hkamu al-Jana-iz*, Pg., 212, that Ahmad (1760), al-‘Hakim (1:372) and al-Baihaqi (4:60) reported, using a *‘Hasan* chain of narration which al-‘Hakim and then adh-Dhahabi graded as *Sahih*, that ‘Abdullah ibn Ja’far, may Allah be pleased with both of them, said that Allah’s Prophet (ﷺ) pet him on the head thrice and invoked Allah to grant His support to Ja’far’s offspring. This also is a type of offering condolences. ‘Abdullah ibn Ja’far was a young boy then and had recently lost his father, Ja’far ibn Abi Talib, may Allah be pleased with him, who died as a martyr in the Battle of *Mu-tah*.]

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit congregating in order to receive or offer condolences¹.

[¹]Jarir ibn 'Abdullah al-Bajali, may Allah be pleased with him, said, "We used to consider congregating with the family of the deceased and their making food, after burial, as forms of wailing." Al-Albani said after reporting this *'Hadith*, A'hkamu al-Jana-iz, Pg., 210-211, "Ahmad (6905) and ibn Majah (1:490) collected this *'Hadith* using a *Sahih* chain of narration that follows the guidelines and conditions set by al-Bukhari and Muslim in their *Sahihs*. An-Nawawi (5:320) and al-Busiri graded this *'Hadith* as *Sahih*.

Imam ash-Shafii said, 'I dislike congregating in order to offer (or receive) condolences, even if people do not cry, because this type of gathering renews grief, causes hardship (to the family of the deceased) and contradicts the *Athar* reported about this practice.' Ash-Shafii was referring to the above *'Hadith* collected from Jarir."

Therefore, gathering in a house, graveyard, tent or *Masjid* in order to receive or offer condolences is an innovation in the religion, as Imam ibn al-Qayyim stated here. This innovation neither helps the deceased, nor his or her family.

One can and should benefit the deceased by invoking Allah for him or her, as we stated, and by doing the following, if possible.

1 -- Al-Bukhari (1816) and Muslim (1935) reported that 'Aishah (رَضِيَ اللهُ عَنْهَا) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ."

"Whoever died and he ought to have fasted, then his guardians must fast on his behalf." The next *'Hadith* explains this *'Hadith*. 'Abdullah ibn 'Abbas, may Allah be pleased with him, said that a woman went in the sea and vowed to Allah, the Exalted, the Most Honored, that if He saves her, she would fast for a month.=

=Allah, the Exalted, the Most Honored, saved her, but she did not fulfill her vow during her lifetime. One of her relatives [either her sister or daughter] came to Allah's Apostle, *salla allahu `alaihi wa-sallam*, and narrated to him what had happened. He, peace be upon him, said,

"(أَرَأَيْتَكَ لَوْ كَانَ عَلَيْهَا دَيْنٌ كُنْتَ تَقْضِيهِ؟" قَالَتْ: نَعَمْ قَالَ: "فَدِّينِ
اللَّهُ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَى (فَ) اقْضِ (عَنْ أُمِّكَ)."

"[Had she had debts, would you have paid them?" She answered in the affirmative. He, *salla allahu `alaihi wa-sallam*, said, "Allah's debts have more right to be paid.] [Therefore,] fulfill it [on behalf of your mother]."

Al-Albani said this in, *A'hkamu al-Jana-iz*, Pg., 214, adding, "This *'Hadith* was collected by Abu Dawood (2:81), an-Nasaii (2:143), at-Ta'hawi (3:140), al-Baihaqi (4:255-256, 10:85) and at-Tayalisi (2630), and also Ahmad (1861, 1970, 3137, 3224, 3420), who collected these words and the second addition, using an authentic chain of narration of the grade *Sahih*, following the guidelines and conditions set by the Two Shaikhs [al-Bukhari and Muslim]. The first addition was collected by Abu Dawood and al-Baihaqi. A similar narration was also collected by al-Bukhari (4:158-159), Muslim (3:156), at-Tirmidhi (2:42-43), who graded it as *Sahih*, and ibn Majah (1:535); all of them collected the second addition, while Muslim collected the last addition."

`Aishah, `Abdullah ibn `Abbas, Ahmad ibn `Hanbal, ibn al-Qayyim and several other scholars stated that these *'Hadiths* refer to fulfilling vows on behalf of one's dead relative [not including making up for missed obligatory fast, payers, *Hajj* or *Zakat*]. Allah has the best knowledge. For more details, refer to, *I'lamu al-Muaqqi'in `an Rabbi al-'Aalamin* (3:554), by ibn al-Qayyim.=

=2 – Al-Bukhari (2555) and Muslim (3092) reported that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُمَا) said that Sa`d ibn `Ubadah (رَضِيَ اللهُ عَنْهُ) asked Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) for a verdict regarding his mother, who died and had a vow that she did not fulfill. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) told him to fulfill her vow on her behalf.

3 – Paying the debts of the deceased, as we previously explained.

4 – Al-Bukhari (2556) narrated that `Aishah, may Allah be pleased with her, said, "The mother of Sa`d bin `Ubadah died in his absence. He said, 'O Allah's Apostle! My mother died in my absence; will it be of any benefit for her if I give *Sadaqah* on her behalf?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Yes.' Sa`d said, 'I make you a witness that I gave my garden called, '*al-Mikhraf*,' in charity on her behalf.'"

Ash-Shaukani stated that these and similar *Hadiths* pertain to offspring giving *Sadaqah* on behalf of his or her dead parents, even if they did not specify this in their will, and the reward of it reaches the parents; refer to, *Nail al-Autar* (4:79)

5 – Al-Bukhari (1720) narrated that ibn `Abbas said, "A woman from the tribe of *Juhainah* came to the Prophet, *salla allahu `alaihi wa-sallam*, and said, 'My mother vowed to perform *Hajj*, but she died before performing it. May I perform *Hajj* on my mother's behalf?' The Prophet, peace be upon him, replied,

"نَعَمْ حُجِّي عَنْهَا. أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَةً؟ اقْضُوا
اللَّهُ، فَاللَّهُ أَحَقُّ بِالْوَفَاءِ."

'Perform *Hajj* on her behalf. Had there been a debt on your mother, would you have paid it or not? So, pay Allah's debt; He has more right to be paid.'"

6 – Muslim (3084) narrated that Abu Hurairah, *radhiya allahu `anhu*, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,=

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not permit *Quranic* recitation for the benefit of the deceased, whether next to graves or otherwise¹.

"إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ."

"When a human being dies, his or her deeds cease to increase, except in three cases, an ongoing charity, knowledge that is being benefited from, or a righteous son (or daughter) who invokes Allah for him or her (their parents)." This *'Hadith* indicates that one's good deeds cease to increase in reward and benefit after death, except in the cases mentioned. Allah has the best knowledge.

For more details, refer to, *A`hkamu al-Jana-iz*, Pg., 205-226.]

[¹][Reciting *Quran* upon visiting graves is an innovation in the religion. Otherwise, the Prophet, *salla allahu `alaihi wa-sallam*, would have practiced it and taught his companions to practice it. Muslim (1300) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفَرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ."

"Do not turn your homes into graves! Verily, the devil stays away from houses where *Surat al-Baqarah* (chapter 2) is recited." Therefore, *Quran* and graves should not coexist in one place, according to the meaning of this *'Hadith*. There is no evidence in the *Quran* or *Sunnah* that legislates reciting *Quran* near graves or otherwise, or offering its recitation for benefit of the deceased. The majority of the scholars of *as-Salaf*=

=*as-Sali'h* stated that it is forbidden to recite *Quran* near graves. They include Imams Abu 'Hanifah and Malik, as well as, Imam Ahmad, as Abu Dawood reported from him in, Masa-il al-Imam Ahmad, Pg., 158. Also, Imam ibn Taimiyyah said in, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As'habi al-Ja'heem, Pg., 182, that ash-Shafii considered this practice a *Bid'ah*, while Malik (from the second generation of Islam) stated that he did not know of any scholar who practiced it. Further, Imam ibn Taimiyyah said in his book, al-Ikhtiyarat al-'Ilmiyyah, Pg., 53, "Reciting *Quran* for the benefit of the dead is a *Bid'ah*, unlike reciting it for the benefit of those who are dying; it is recommended to recite *Surat Ya-Seen* (chapter 36) in the later situation." However, the *'Hadith* that reports this practice regarding *Surat Ya-Seen* is weak. Therefore, reciting *Quran* when and where someone is dying, is an innovation and does not rely, for evidence, on sound reports collected from *as-Salaf as-Sali'h*.

Imam ibn Kathir said, while commenting on the meaning of Allah's statement,

﴿وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى﴾

{*And that man can have nothing but what he does (good or bad)*}[53:39], "Imam ash-Shafii and those who agreed with his opinion relied on this honorable *Ayah* for evidence to state that the benefit of *Quranic* recitation does not reach the dead, if [the living] offer its reward to the deceased, since it is not a part of the deceased' actions or deeds. This is why Allah's Prophet, *salla allahu 'alaihi wa-sallam*, did not encourage or advise his *Ummah* to indulge in this practice; there is not a text or a hint of a text to this effect. Further, this practice was not reported from the companions, may Allah be pleased with them. *Had it been a part of righteousness, they would have rushed to perform it before us.*" What ibn Kathir stated here is the opinion of the majority=

All of these are types of hateful *Bid'ah* and innovation [in the religion] ¹.

His guidance, peace be upon him, was that he would feel contentment and accept Allah's decisions [during afflictions], thanking Allah, the Exalted, and saying *Istirja* ².

=of scholars, including some scholars of the 'Hanafi School of Thought.

To continue, it is an innovation in the religion to gather at a house where each of those present gets and recites a part (or *Juzu*) of the thirty parts of the *Quran*. In a few minutes, they collectively recite the entire *Quran*, then claim to transfer the reward of its recitation (or, *Khatma*) to the dead. There is a simple question to ask of them, 'Where is the proof to the legality of this practice?' For more details, refer to, *A'hkamu al-Jana-iz*, Pg., 220-221, and, 241-245.]

^[1][Inshaallah, we will list many types of innovation in the religion regarding the dead and funerals, towards the end of this chapter.]

^[2][Muslim (1525) reported that Um Salamah (رَضِيَ اللهُ عَنْهَا) said, "I heard Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say,

"مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) اللَّهُمَّ أَجِرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا."

'Any Muslim who repeats what Allah ordered him to say, when struck by a disaster, 'Inna lillahi wa-inna ilaihi raji'un (We all belong to Allah and to Him shall be our return). *Allahumma-a`jurni fi musibati wa-khluf li khairan minha* (O, Allah! Reward me for my affliction and give me something better than it=

He, *salla allahu `alaihi wa-sallam*, disowned those who, when they hear of a disaster, tear clothes, or raise their voice with wailing and weeping, or shave the hair on their head¹.

It was his guidance, peace be upon him, that the family of the deceased not make food for people [who congregate in order to pay condolences]. Rather, he, *salla allahu `alaihi wa-sallam*, ordered the people to make food for the family of the deceased². This is among the greatest

=in exchange for it', then Allah will give him something better than it in exchange. ”]

[¹] [Al-Bukhari (3258) and Muslim (148) reported that `Abdullah ibn Mas'ud, *radhiya allahu `anh*, said that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ."

"Whoever slap their cheeks, tear their clothes and follow the tradition of the Days of Ignorance, are not from us." Also, al-Bukhari and Muslim (149) narrated that Abu Musa al-Ash'ari (*رَضِيَ اللَّهُ عَنْهُ*) was ill and fell unconscious. His head was on his wife's lap. A woman from his household started crying with a loud voice; he was unable to stop her, until he regained full consciousness and said, "Verily, I disown those whom Allah's Apostle (*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*) disowned. He (*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*) disowned *as-Saliqah* (wails), *al-Haliqah* (who shaves her hair) and *ash-Shaqqah* (who tears her clothes, when a disaster strikes)."]

[²] [The Prophet (*صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*) said, when his cousin Ja'far ibn Abi Talib died as a martyr,

"اصْتَعُوا لِأَهْلِ جَعْفَرٍ طَعَامًا فَإِنَّهُ قَدْ جَاءَهُمْ مَا يَشْغَلُهُمْ."

=“Make some food for the family of Ja`far, because now, there came to them a busying matter.” Al-Albani said about this `Hadith, in his book, A`hkamu al-Jana-iz, Pg., 211, “Abu Dawood (2:59), at-Tirmidhi (2:134), who graded the `Hadith `Hasan, ibn Majah (1:490), ash-Shafii in his book, al-Um (1:247), ad-Daraqutni (194, 197), al-`Hakim (1:372), al-Baihaqi (4:61) and Ahmad (1:175) collected this `Hadith”, which al-Albani graded as `Hasan; this is also at-Tirmidhi’s statement. In his book, At-Ta`liqatu al-Jiyad `ala Zad-il Ma`ad, which is a commentary on this book, Zad-ul Ma`ad, al-Albani stated that the narration under discussion gains strength from a similar narration collected from Asmaa Bint `Umais, may Allah be pleased with her. We previously reported the `Hadith about Ja`far ibn Abi Talib.

Know that one of the best types of food to make for the family of the deceased, is mentioned in the following `Hadith. Al-Bukhari (4997) and Muslim (4106) narrated,

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا كَانَتْ إِذَا مَاتَ
الْمَيِّتُ مِنْ أَهْلِهَا فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ ثُمَّ تَفَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا
أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطَبَخَتْ ثُمَّ صَنَعَ ثَرِيدٌ فَصَبَّتِ التَّلْبِينََةَ عَلَيْهَا ثُمَّ
قَالَتْ: كُلْنَ مِنْهَا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
"التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ تَذْهَبُ بَعْضَ الْحُزَنِ."

Whenever a relative of `Aishah died and women assembled then dispersed (or returned to their houses), except her relatives and close friends, she, may Allah be pleased with her, would order that a pot of *Talbinah* be cooked. Then, *Tharid* (a dish prepared from meat and bread) would be prepared and the *Talbinah* would be poured on it. `Aishah would say (to the women), “Eat it, because I heard Allah’s Apostle, *salla allahu `alaihi wa-sallam*,=

acts of generosity and good conduct, as well as, relieving [and comforting] the family of the deceased, who are too busy, because of their loss, to make food for others¹.

=say, *'The Talbinah soothes the heart of the patient and relieves him from some of his sadness.'*" 'Talbinah', is a type of soup made of wheat, and sometimes, honey is added to it.]

^[1][Compare this to the especially difficult practice that people do nowadays. The family of the deceased adds another type of disaster, to the disaster that already struck them. They make food, in large quantities, for people who come to their homes to offer condolences. This is especially hard when the deceased is the breadwinner of the family. And when a family of someone who died does not make food, in this case, people criticize them! Allah, the Exalted and Most Honored, was more merciful with His slaves, by revealing to His Prophet, peace be upon him, the most kind and merciful types of legislation in this regard.=

=People make food for the family of the deceased and do not congregate at their home to offer condolences, instead of renewing the grief the family feels with every new visitor and having to cook food for them.]

Na`y is Impermissible

It was not the Prophet's practice to perform *Na`y* in the memory of the deceased. Rather, he, peace be upon him, forbade it saying that it is among the practices of *Jahiliyyah*. `Hudhaifah [ibn al-Yaman] (رضي الله عنه) ordered his family to refrain from announcing his death, saying that he feared that doing so is a type of *Na`y*¹

^[1][In, *A`hkamu al-Jana-iz*, Pg., 44, al-Albani said, regarding forbidden matters for relatives of the deceased, "Announcing one's death from the *Minarets* of the *Masajid*, is a type of impermissible *Na`y*. It is established that `Hudhaifah ibn al-Yaman (رضي الله عنه) used to say, when a relative of his died, 'Do not announce his death, because I am afraid it is a type of *Na`y*. I heard Allah's Apostle (صلى الله عليه وسلم) forbid *Na`y*.' At-Tirmidhi (2:129) collected this *Hadith* and graded it as *Hasan*; also ibn Majah (1:450), Ahmad (5:406), who collected these words, and al-Baihaqi (4:74) collected this *Hadith*. The part of this *Hadith* attributed to the Prophet (صلى الله عليه وسلم) was collected by ibn Abi Shaibah in his book, *al-Musannaf* (4:98), using a *Hasan* chain of narration, as al-`Hafidh [ibn `Hajar al-`Asqalani] stated in his book, *Fat`h al-Bari, Shar`h Sahih al-Bukhari*.

In Arabic, 'Na`y', means, announcing the death of someone and entails every type of death announcement. However, there are authentic *Hadiths* that allow some types of *Na`y*, which are excluded from the meaning of the *Hadith*, as the scholars stated. They said that forbidden *Na`y* is what is similar to the practices in the time of *Jahiliyyah*, when one would shout the news [of someone's death] at homes and marketplaces."

Al-`Hafidh ibn `Hajar al-`Asqalani said, "This proves that not all types of *Na`y* are impermissible. Rather what is not permitted are the practices of *Jahiliyyah*, when people were sent to announce the death of someone at people's homes and in marketplaces."

=Similarly, it is impermissible to imitate the Christian method of offering eulogies in memory of the deceased.

Al-Albani reported this statement then commented that using the *Masjid's* minarets to announce someone's death is similar to [and a part of] the forbidden type of *Na`y*.

In his book, *A`hkamu al-Jana-iz*, Pg., 45, al-Albani said, "Announcing the death of someone (*Na`y*) is allowed, if one avoids the practices of *Jahiliyyah* in this regard. This might become necessary if the dead did not have someone to wash his or her body, shroud it and offer the Funeral Prayer on it. There are several '*Hadiths*' that assert this fact. The first '*Hadith*' was collected from Abu Hurairah, *radhiya Allah `anhu*, who said that on the day an-Najashi (King of Ethiopia) died, the Messenger of Allah, *salla allahu `alaihi wa-sallam*, announced his death (made *Na`y*). He, peace be upon him, went out to the *Musalla*, where the companions stood in rows and he recited four *Takbirs*.' Al-Bukhari and Muslim collected this '*Hadith*.'"

We should state that in the above '*Hadith*', collected by al-Bukhari and Muslim, the Prophet, *salla allahu `alaihi wa-sallam*, ordered the companions to invoke Allah to forgive an-Najashi.

We should also state that Imam an-Nawawi said, "Offering the Funeral Prayer for disbelievers and invoking Allah to forgive them are disallowed, according to the *Quran* and the consensus (*Ijma`*)."]

This is the End of the Fourth Volume of the Translation of Zad-ul Ma'ad. Inshaallah, the fifth volume will start with the chapters on the Prophet's Guidance Regarding Sadaqah, Zakat and Siyam. The last of our speech is, all the thanks and praises be to Allah, and may Allah's peace and blessings be on His Messenger, his household and companions, and all those who followed his righteous lead.



Part Two

Bida`u al-Jana-iz **(Innovations Committed Regarding Funerals)**

Allah, willing, to complete the benefit of teaching how Islamic funerals are conducted, below is a list of innovations committed pertaining to graves and the dead. All of these innovations are found in the exemplary book al-Albani authored, A`hkamu al-Jana-iz, Pg., 305-336. I will mention the various innovations, without explanation or references. Those who seek more references and information, should refer to, A`hkamu al-Jana-iz.

1. Thinking that the devils attend the death of everyone in the shape of their parents, to offer Christianity or Judaism to them. As-Suyuti said that this idea does not have any basis in the religion.
2. Placing a copy of the *Quran* near the head of those dying.
3. Ordering the dying to assert the Prophet's Prophethood.
4. To make a dying person face the *Qiblah*. Sa`eed ibn al-Musayyib rejected this practice.
5. Making pregnant women, or those who have just given birth or are on their menses to leave the room where someone is dying.
6. Those attending the death of someone abandoning working for seven days after the death occurs.
7. Some people think that after death, souls of the dead roam the area where they died.
8. Leaving a lit candle in the room where someone died, until the morning.

9. Placing a green branch in the room where someone died.
10. Reciting *Quran* near the deceased, until washing them starts.
11. Clipping the nails of the dead and shaving their pubic hair.
12. Placing cotton in the dead person's throat, nose and behind (rear end), unless it is necessary.
13. Placing sand inside the eyes of a dead person.
14. The family of the deceased abandoning eating until they bury their dead.
15. Crying when lunch or dinner is served.
16. A man tearing his clothes when his brother or father dies.
17. Pretending to be aggrieved for a full year, during which regular worldly affairs are ignored.
18. Men, who usually shave their beards, starting growing it for a few days, when death occurs in their family or friends [shaving the beard is impermissible].
19. Turning carpets upside down and covering mirrors and lamps.
20. Refraining from using what the dead person used to eat or drink from.
21. Refraining from eating certain types of foods as long as they grieve for the deceased.
22. Refraining from washing the clothes the dead left behind for three days, so that he or she is saved from torment in the grave.
23. Saying that those who died Friday night or during the day of Friday will suffer torment in the grave only for one hour.
24. Reciting *Fati'hah* upon the death of someone or when a dead person is mentioned.
25. Placing some food or drink where the deceased died, for three nights, after the time of death.
26. Lighting lamps where the deceased are washed.

27. Reciting a certain type of supplication upon washing every part of the dead body.
28. Audibly reciting *Dhikr* in the funeral procession.
29. Transporting the corpse to other countries or provinces, in order to bury it near graves of righteous people.
30. Writing the name of the deceased and the fact that he used to say, 'None has the right to be worshipped, except Allah,' and leaving the paper inside the shroud.
31. Beautifying the *bier*.
32. Raising flags in front of the funeral [and wrapping the dead body in the flag of his or her country].
33. Carrying roses and pictures of the deceased while in the funeral procession; placing roses and flowers on graves.
34. Sacrificing sheep when the funeral leaves the residence of the deceased.
35. Sacrificing sheep after burial.
36. Thinking that if the dead person was righteous, his funeral will be light in weight.
37. Giving charity while in the procession.
38. Allowing or hiring women to follow the procession while wailing and weeping.
39. Starting with the right side of the bier upon carrying it on shoulders of men.
40. Each person carrying the bier for ten steps from every one of its corners.
41. Walking slowly in the procession.
42. Crowding each other while the bier is carried.
43. Abandoning coming close to the dead body while it is being carried.
44. Abstaining from keeping quite in the procession.
45. Reciting *Quran* aloud while in the procession.
46. Audibly praising Allah and asking those in the procession to invoke Allah to forgive the deceased.

47. Reciting *Fati'hah* aloud in the procession or upon passing by the graves of righteous people.
48. Going around monuments (*Tawaf*) with the bier.
49. Performing *Tawaf* around the *Ka'bah* seven times, while carrying the bier.
50. Announcing the death of someone at the gates of *Masajid*.
51. Carrying the bier on cars or on gun carriages.
52. Praying for every Muslim who died in the world after sunset of every day.
53. Offering *Salatu al-Gha-ib* for those on whom *Salatu al-Janazah* was offered.
54. Taking off one's shoes while praying *Janazah*.
55. Refraining from reciting *Surat al-Fati'hah* and another *Surah*.
56. Reciting *Du'aa al-Istifta'h* during *Janazah Prayer*.
57. Not reciting *Salam* at the end of *Janazah Prayer*.
58. Someone asking those present during *Janazah Prayer* about what they testify regarding the dead, and their saying that he used to be righteous!
59. Sacrificing a buffalo when the funeral arrives at the graveyard.
60. Placing some blood in the grave from the animal that was sacrificed, when the bier was taken out of the residence of the deceased.
61. Reciting *Dhikr* around the bier.
62. Reciting *Adhan* upon entering the deceased into his or her grave.
63. Refraining from entering the dead corpse through the bottom of the grave [the deceased should be pulled up, from where his or her legs would be placed to where his head would be placed].
64. Placing a pillow or similar objects under the deceased's head in the grave.
65. Sprinkling rosewater on the deceased in the grave.

66. Reciting *Quran* or types of invocation of Allah upon throwing the first, second and third handfuls of sand on the grave.
67. Reciting *Fati'hah* near the head of the deceased and *al-Baqarah* near his feet.
68. Reciting *Quran* upon covering the grave with sand.
69. Placing two stones vertically near the head of a dead female.
70. Saying words of eulogy when the corpse arrives at the *Masjid* or in the graveyard and after burial.
71. Ordering the deceased to recite, "*La ilaha illa-llah.*"
72. Staying with the deceased, after burial, for a certain period of time.
73. Placing food and drink near the grave, so that those attending the funeral can eat, and giving charity.
74. Standing in rows around the grave to receive condolences.
75. Receiving condolences in designated houses, *Masjids* or tents.
76. Restricting offering condolences to three days.
77. Using words for condolences that were not established in authentic *'Hadiths*.
78. It is a *Bid'ah* for the family of the deceased to make food and invite other people to eat with them.
79. Receiving condolences only for three days after burial, then after a week has passed then after 40 days, a year, etc.
80. Accepting invitations from the family of the deceased to eat with them.
81. Paying money to those who recite *Quran* for the deceased.
82. The deceased stating in his or her will that some men should remain near his or her grave for forty days, or less or more, after burial.

83. Giving charity on the eve of the death of someone, or praying two *Rak'ah* if one did not give charity and offering it to the soul of the deceased.
84. Refraining from praying!
85. Reciting *Quran* for the dead and offering the reward to their souls, while they are dying or after death and burial, near their graves.
86. Visiting the grave the next morning after burial
87. Digging a grave, before death, in order to be prepared for it when it comes.
88. Visiting graves after the third day, a week, forty days and a year after burial.
89. Visiting the graves of one's parents every Friday.
90. Claiming that if someone did not visit the deceased on Friday, they become sad.
91. Designating certain days to visit graves, such as the day of *'Ashura*, middle of *Sha'ban*, the two *'Eeds*, *Ramadhan*, Mondays and Thursdays.
92. Humbly standing near graves, as if seeking permission to enter their vicinity; placing one's hands on the chest as if in prayer, while standing in front of graves.
93. Performing two *Rak'ah* when visiting the graves and offering its reward to the dead.
94. Using words of greeting for the dead other than the words reported in authentic *'Hadiths*.
95. Audibly reciting, '*la ilaha illa-llah*', in the graveyard.
96. Calling those who visit graves pilgrims and sending greetings with them to the dead, especially if they are visiting graves of prophets.
97. Visiting the tomb of the unknown soldier and placing placates of roses on them.
98. Offering the reward of various prayers, charity, or *Quran* recitation for the benefit of the dead.

99. Intending to invoke Allah near graves seeking acceptance of the invocation.
100. Thinking that because of a certain grave buried in a village, the people of that village receive provisions and protection from Allah.
101. Thinking that graves can cure illnesses!
102. Invoking the dead for help in any way or form.
103. Honoring trees and stones around a certain grave of a righteous person.
104. Traveling to visit graves of prophets and righteous people.
105. Using drums and dancing close to the grave of Prophet Ibrahim, *salla allahu 'alaihi wa-sallam*.
106. Living in homes built where graves exist.
107. Beautifying graves.
108. Placing copies of the *Quran* near graves so that people can read from them.
109. Throwing requests written on paper inside the monuments erected around graves.
110. Tying ropes and pieces of cloths on windows in monuments built around graves of prophets or righteous people, so that the dead remember their needs and fulfill them!
111. Rubbing clothes or handkerchiefs on graves to earn blessings.
112. Rubbing one's hands on graves and kissing them.
113. Rubbing one's back, cheeks or stomach against graves.
114. Performing *Tawaf* around graves of prophets and righteous people.
115. Sacrificing near graves.
116. Invoking Allah while facing the direction of where some righteous men are buried.
117. Refraining from turning around and walking away from graves of righteous people.

118. Visiting graves of righteous people to offer prayer near the graves or to the deceased.
119. Invoking Allah by mentioning the grade the dead have with him.
120. Swearing that Allah does something by the grade the dead have with Him.
121. Asking the dead to invoke Allah on one's behalf.
122. Believing that the dead have a say in the affairs of the world, besides Allah.
123. Raising graves, building around them and plastering them.
124. Building *Masjids* around graves or burying the deceased in *Masjids*.
125. Praying in *Masjids* where there are graves (the Prophet's *Masjid* is excluded).
126. Facing the grave and giving one's back to the *Ka'bah* while praying.
127. Visiting the grave of the Prophet, *salla allahu `alaihi wa-sallam*, every time residents of *Madinah* enter his *Masjid*.
128. Traveling to visit the Prophet's grave; doing so is not a ritual of *'Hajj* or *'Umrah*.
129. Cutting hairs and throwing it near the Prophet's grave, where there is a large lamp.
130. Facing the Prophet's grave while invoking Allah, or invoking the Prophet, *salla allahu `alaihi wa-sallam*, seeking forgiveness from him, swearing that Allah does something by mentioning him in their invocation, rubbing the hands on his grave and kissing it, performing *Tawaf* around it, and so forth.
131. Reciting *Quran* or poems near the Prophet's grave.
132. Reminding each other not to mention their needs close to the Prophet's grave, because he knows better their needs!

133. Claiming that the Prophet, *salla allahu `alaihi wa-sallam*, knows the specific conditions and wants of his *Ummah*, just as he used to know them before he died.



Summary of the Description of *Salatu al-Janazah*

To benefit the reader, here is a summary of the description of *Salatu al-Janazah*. One should not use this summary, except after referring to the relevant evidence found throughout this book.

- For the Funeral Prayer to be held in congregation, which is necessary, at least three people should attend the Prayer, forming at least three rows. If only two are present, they form two rows.
- The Imam stands behind the deceased male's head, but behind the middle part of the deceased female's body. The deceased are placed on the ground, between the Imam and direction of *Qiblah*.
- The Imam, then those behind him, first recite *Takbir*, raising the hands to the level of their ears or shoulders, with the inside of the palms facing the *Qiblah*, *al-Ka`bah* at *Makkah*.
- Next, one places the right hand on the left palm, wrist and forearm, on the chest, then inaudibly recites *Surat al-Fati`hah* and another *Surah*.
- Next, the Imam, then those behind him, recite the second *Takbir*, after which one recites the *Salat* on the Prophet, *salla allahu `alaihi wa-sallam*.
- Then, the Imam and those behind him recite the consecutive *Takbirs*, between which they sincerely invoke Allah for the deceased, reciting any of the legislated *Du'aa* to Allah said during *Janazah* Prayer.

- After the first *Takbir*, three, four, five, six, seven, or eight more *Takbirs* could be recited for the dead, to make the total number between four and nine *Takbirs*.
- It is legislated to invoke Allah between the last *Takbir* and *Taslim*.
- The Imam, then those behind him, inaudibly recite two *Taslims* similar to the *Taslim* offered in the usual Prayer. Or, one *Taslim* is sufficient.]



[To complete the benefit for the reader, here is a beneficial `Hadith that describes what happens in the grave after burial. This `Hadith indicates that it is permissible to sit close to the deceased during burial, so as to remind those present of death and what happens afterwards.

In the Grave

Al-Baraa ibn `Azib, may Allah be pleased with him, said,

"خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَأَتَيْنَاهُ إِلَى الْقَبْرِ وَلَمَّا يُلْحَدُ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (مُسْتَقْبِلَ الْقِبْلَةِ) وَجَلَسْنَا حَوْلَهُ وَكَأَنَّ عَلَى رُءُوسِنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ فِي الْأَرْضِ (فَجَعَلَ يَنْظُرُ إِلَى السَّمَاءِ وَيَنْظُرُ إِلَى الْأَرْضِ وَجَعَلَ يَرْفَعُ بَصَرَهُ وَيَخْفِضُهُ ثَلَاثًا) فَقَالَ: "اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ" مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ" (ثَلَاثًا)

"We went with the Messenger of Allah, *salla allahu `alaihi wa-sallam*, to attend a *Janazah* Funeral for an Ansari man¹.

^[1][*Al-Ansar*: the inhabitants of *Madinah* who gave refuge and extended all effort of help to the Messenger of Allah, *salla allahu `alaihi wa-sallam*, and the Emigrants]

We reached the grave-site when it has not yet been dug¹. The Messenger of Allah, *salla allahu `alaihi wa-sallam*, sat [while facing *Qiblah*], and we sat all around him, as if there were birds hovering above our heads (i.e., describing the heavy silence). The Prophet, *salla allahu `alaihi wa-sallam*, was holding a piece of wood in his hand, poking the ground with it. [He, peace be upon him, kept looking at the sky and then the ground, raising and then lowering his sight three times.] He, *salla allahu `alaihi wa-sallam*, next raised his head and said, '*Seek refuge with Allah from torment in the grave*'; he said it twice or three times. [Next, he, *salla allahu `alaihi wa-sallam*, said, '*Allahumma inni a`udhu bika min `adhabi al-qabr*. (O, Allah! I seek refuge with You from torment in the grave)';] [he said it three times.]"

ثُمَّ قَالَ: "إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا
وَأَقْبَالَ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ وُجُوهِهِ
كَأَنَّ وُجُوهُهُمُ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ
مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ
الْمَوْتِ عَلَيْهِ السَّلَامُ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتْهَا النَّفْسُ
الطَّيِّبَةُ (وَفِي رِوَايَةٍ: "الْمُطْمَئِنَّةُ") اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ
وَرِضْوَانٍ" قَالَ: "فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي

^[1][i.e., the *La'hd*, a small hole, where the corpse is laid; it is dug in the side of the grave or in the ground; its length is horizontal to the right and left of *Qiblah*; the face of the deceased is turned towards *Qiblah*]

السَّقَاءَ فَيَأْخُذُهَا (وَفِي رِوَايَةٍ: "حَتَّى إِذَا خَرَجَتْ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي السَّمَاءِ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا وَهُمْ يَدْعُونَ اللَّهَ أَنْ يُعْرِجَ بِرُوحِهِ مِنْ قَبْلِهِمْ") فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ (فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿تَوَفَّيْتُهُ رُسُلَنَا وَهُمْ لَا يُفَرِّطُونَ﴾ وَيَخْرُجُ مِنْهَا كَأَطِيبٍ نَفْحَةٍ مِنْكَ وَجِدْتَ عَلَى وَجْهِ الْأَرْضِ).

"He said next, 'When a believing slave is reaching the end of his term in the *Dunya* (i.e., the life of this world) and the beginning of his term in the *Akhirah* (i.e., the Last Life), a group of angels, whose faces are white and as radiant as the sun, will descend upon him from heaven. They will carry with them a *Kafan* (i.e., white shroud) from Paradise, and 'Hanut¹ from Paradise. They will sit as far from him as the sight goes. Then, the Angel of Death, peace be upon him, will come and sit right next to his head, saying, 'O, *Tayyib* (i.e., good and pure) [in another narration, he said, '...*al-Mut-ma-innah* (i.e., in complete rest and satisfaction)] soul! Depart (i.e., your body) to Allah's forgiveness and pleasure.' The Prophet, peace be upon him, went on by saying, 'So the soul flows (i.e., out of its body), just as the drop flows out from the tip of the jug, and the Angel of Death captures it. [In another narration, the

^[1][to perfume the corpse]

Prophet, *salla allahu `alaihi wa-sallam*, said, ‘*When his soul departs (i.e., his body), every angel between heaven and earth and every angel in heaven will pray for it. The gates of heaven will be opened for this soul and the keepers of every gate will pray to Allah to allow this soul to enter through their gate.*’] *When Angel of Death captures the soul, they (i.e., his assistants) will not leave it with him for more than an instant; they will seize it, wrap it in that Kafan and (i.e., rub or anoint it) with that `Hanut. [This is the meaning of Allah's statement, {Our messengers (i.e., Angel of Death and his assistants) take his soul, and they never neglect their duty}[6:61]. Then, a most pleasant Musk scent ever found on the face of the earth, will flow out of the soul¹.*”

قَالَ: "فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ - يَعْنِي بِهَا - عَلَى مَلَأٍ مِنَ
الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ فَيَقُولُونَ: فَلَانُ بْنُ
فُلَانٍ - بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا - حَتَّى
يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتَحُونَ لَهُ فَيَفْتَحُ لَهُمْ فَيَشِيعُهُ
مِنْ كُلِّ سَمَاءٍ مُقَرَّبَوْهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ
إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: اكْتُبُوا كِتَابَ عَبْدِي
فِي عِلِّيْنِ ﴿ وَمَا أَذْرَاكَ مَا عِلِّيُون ﴾ كِتَابٌ مَرْقُومٌ ﴿

^[1][The bracket that started at the section that reads, “*This is the meaning of Allah's statement...*”, continues on to the next segment, until these words, “*His record will be kept in Illiyyin and it will be said...*].”

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿ فَيُكْتَبُ كِتَابُهُ فِي عِلِّيْنِ ثُمَّ يُقَالُ:)
 أُعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي (وَعَدْتُهُمْ أَنِّي) مِنْهَا خَلَقْتُهُمْ وَفِيهَا
 أُعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى " قَالَ: فَ(يُرَدُّ إِلَى الْأَرْضِ
 وَ) تُعَادُ رُوحُهُ فِي جَسَدِهِ (قَالَ: "فَإِنَّهُ يَسْمَعُ خَفَقَ نِعَالِ
 أَصْحَابِهِ إِذَا وَلَّوْا عَنْهُ") (مُذْبِرِينَ) فَيَأْتِيهِ مَلَكَانِ (شَدِيدَا
 الْإِنتِهَارِ) فَ(يَنْتَهَرَانِهِ وَ) يُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ
 فَيَقُولُ: رَبِّي اللَّهُ فَيَقُولَانِ لَهُ: مَا دِينُكَ فَيَقُولُ: دِينِي الْإِسْلَامُ
 فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ: هُوَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ فَيَقُولُ:
 قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ فَيَنْتَهَرُهُ فَيَقُولُ: مَنْ
 رَبُّكَ؟ مَا دِينُكَ؟ مَنْ نَبِيُّكَ؟ وَهِيَ آخِرُ فِتْنَةٍ تُعْرَضُ عَلَى الْمُؤْمِنِ
 فَذَلِكَ حِينَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ ﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا
 بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴾ فَيَقُولُ: رَبِّي اللَّهُ
 وَدِينِي الْإِسْلَامُ وَنَبِيِّ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُنَادِي مُنَادٍ
 فِي السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبِسُوهُ مِنَ
 الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ " قَالَ: "فَيَأْتِيهِ مِنْ رُوحِهَا
 وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّةً بَصَرَهُ."

"The Prophet, *salla allahu `alaihi wa-sallam*, said, 'The angels will ascend the soul (i.e., to heaven). They will not

pass by --a group of angels--, but they will say, 'Whose is this Tayyib soul?' They (meaning, the angels who are ascending the soul) will reply, 'Such person, the son of such person', --calling him by the best names that he used to be called in the Dunya. They will reach the lower heaven and will ask that its gate be opened for him, and it will be opened for them (meaning, the angels and the good, pure soul). The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allah, the Exalted and Ever High, will say, 'List my slave's record in 'Illyyin [{And what will make you know what 'Illyyun is? A Register inscribed. To which bear witness those nearest (meaning, to Allah, the angels)}][83:14]. His record will be kept in 'Illyyin and it will be said,] 'Send him back to earth, for I have [promised them that I] created them from it, and into it I shall return them, and from it I shall bring them out once again.' The Prophet, *salla allahu 'alaihi wa-sallam*, then said, 'The soul will be [sent back to earth and] joined with its body. [He, *salla allahu 'alaihi wa-sallam*, said, 'and he will hear the sound of the shoes of his companions when they depart] [away from him (i.e., going back to their worldly affairs)]. Next, two angels [who are very frightening] will [threaten him,] sit him up and ask him, 'Who is your Lord?' He will say, 'Allah is my Lord.' They will ask him, 'What is your religion?' He will say, 'My religion is Islam.' They will ask him, 'What do you say about this man (meaning, Prophet Muhammad, *salla allahu 'alaihi wa-sallam*) who was sent to you?' He will say, 'He is the Messenger of Allah.' They will ask him, 'And what proof do you have about it?' He will say, 'I read the Book of Allah (i.e., the Quran), and had faith and belief in him.' They will threaten him again, asking him, 'Who is your Lord? What is your religion?'

Who is your Prophet?' This is the last Fitnah (i.e., trial in religion) that the believer will ever experience. Regarding this, Allah, the Exalted, the Most Honored, says, {Allâh will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep on worshipping Allâh Alone and none else), and in the Hereafter}[14:27]. He will reply again by saying, 'Allah is my Lord, Islam is my religion, Muhammad is my Prophet. Then, a caller (i.e., Allah) will herald from heaven, 'My slave has said the truth. Therefore, furnish him from Paradise, and let him wear from (i.e., the clothes of) Paradise, and open a door for him to Paradise.' So, he is given from Paradise's tranquillity and good scent, and his grave will be enlarged for him as far as his sight can reach."

قَالَ: "وَيَأْتِيهِ (وَفِي رِوَايَةٍ: "يُمَثَّلُ لَهُ") رَجُلٌ حَسَنُ الْوَجْهِ
حَسَنُ الثِّيَابِ طَيِّبُ الرِّيحِ فَيَقُولُ: أَبَشِّرْ بِالَّذِي يَسُرُّكَ (أَبَشِّرْ
بِرِضْوَانٍ مِنَ اللَّهِ وَجَنَّتَ فِيهَا نَعِيمٌ مُقِيمٌ) هَذَا يَوْمُكَ الَّذِي
كُنْتَ تُوعِدُ فَيَقُولُ لَهُ: (وَأَنْتَ فَبَشِّرْكَ اللَّهُ بِخَيْرٍ) مَنْ أَنْتَ
فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالْخَيْرِ فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ (فَوَاللَّهِ
مَا عَلِمْتُكَ إِلَّا كُنْتَ سَرِيعًا فِي طَاعَةِ اللَّهِ بَطِيبًا عَنْ مَعْصِيَةِ اللَّهِ
فَجَزَاكَ اللَّهُ خَيْرًا) ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ وَبَابٌ مِنَ النَّارِ
فَيُقَالُ: هَذَا كَانَ مَنَزَلُكَ لَوْ عَصَيْتَ اللَّهَ أَبْذَلَكَ اللَّهُ بِهِ هَذَا فَإِذَا
رَأَى مَا فِي الْجَنَّةِ فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى
أَهْلِي وَمَالِي (فَيُقَالُ لَهُ: اسْكُنْ)."

"Next, the Prophet, *salla allahu 'alaihi wa-sallam*, said, 'Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him [another narration reads, '...will be made to appear before him'], saying, 'Receive the glad tidings with that which pleases you. [Receive the good news of Allah's Pleasure and Paradises of eternal delight.] This is the Day which you were promised.' He will say to him, '[And you too, may Allah bring the news of all that is good and righteous to you!]' Who are you; for yours is the face that carries the good news?' He will say, 'I am your good works. [By Allah! As much as I have known you, you were quick to practice Allah's obedience and lazy with regards to committing His disobedience. May Allah grant you all that is good and righteous.]' A door to Paradise will be opened for him and another door to Hellfire and he will be told, 'This would have been your residence, had you disobeyed Allah. Allah replaced it with this,' and when he sees what is in Paradise, he will say, 'O Lord! Hurry up with the commencement of the Hour, so I may return to my family and my property.' [It will be said to him, 'Sleep.']"

قَالَ: "وَإِنَّ الْعَبْدَ الْكَافِرَ (وَفِي رِوَايَةٍ: "الْفَاجِرُ") إِذَا كَانَ فِي
انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ
مَلَائِكَةٌ (غِلَاطٌ شِدَادٌ) سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ (مِنَ النَّارِ)
فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ
عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتَهَا النَّفْسُ الْخَبِيثَةُ أَخْرُجِي إِلَى سَخَطٍ مِنْ

اللَّهُ وَغَضَبَ" قَالَ: "فَتَفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ
 السَّفُودُ (الكثيرُ الشَّعْبِ) مِنَ الصُّوفِ الْمَبْلُولِ (فَتَقْطَعُ مَعَهَا
 الْعُرُوقُ وَالْعَصَبُ) (فَيَلْعَنُهُ كُلُّ مَلَكٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ
 مَلَكٍ فِي السَّمَاءِ وَتُغْلَقُ أَبْوَابُ السَّمَاءِ لَيْسَ مِنْ أَهْلِ بَابٍ إِلَّا
 وَهُمْ يَدْعُونَ اللَّهَ أَنْ لَا تَعْرِجَ رُوحُهُ مِنْ قَبْلِهِمْ) فَيَأْخُذُهَا فَإِذَا
 أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ
 الْمُسُوحِ وَيَخْرِجُ مِنْهَا كَأَنَّ رِيحَ جِيْفَةٍ وَجِدَتْ عَلَى وَجْهِ
 الْأَرْضِ فَيَصْنَعُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَاٍ مِنَ الْمَلَائِكَةِ إِلَّا
 قَالُوا: مَا هَذَا الرُّوحُ الْخَبِيثُ؟ فَيَقُولُونَ: فَلَانُ بْنُ فَلَانٍ -بِأَقْبَحِ
 أَسْمَائِهِ الَّتِي كَانَ يُسَمِّي بِهَا فِي الدُّنْيَا- حَتَّى يُنْتَهَى بِهِ إِلَى
 السَّمَاءِ الدُّنْيَا فَيَسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ" ثُمَّ قرَأَ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ ﴿ لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ
 الْجَنَّةَ حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾ فَيَقُولُ اللَّهُ عَزَّ
 وَجَلَّ: اكْتُبُوا كِتَابَهُ فِي سَجِّينَ فِي الْأَرْضِ السُّفْلَى (ثُمَّ يُقَالُ:
 أَعِيدُوا عَبْدِي إِلَى الْأَرْضِ فَإِنِّي وَعَدْتُهُمْ أَنِّي مِنْهَا خَلَقْتُهُمْ
 وَفِيهَا أَعِيدُهُمْ وَمِنْهَا أَخْرِجُهُمْ تَارَةً أُخْرَى) فَطَرَحَ رُوحَهُ
 (مِنَ السَّمَاءِ) طَرَحًا (حَتَّى تَقَعَ فِي جَسَدِهِ) ثُمَّ قرَأَ ﴿ وَمَنْ
 يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ

الرَّيْحُ فِي مَكَانٍ سَحِيقٍ ﴿ فَتَعَاذُ رُوحُهُ فِي جَسَدِهِ ﴾ (قَالَ: "فَإِنَّهُ
يَسْمَعُ خَفَقَ نَعَالِ أَصْحَابِهِ إِذَا وَلُّوا عَنْهُ.")

"And when the Kafir (i.e., disbelieving) slave [another narration reads, '...sinner'] is reaching the end of his term in the Dunya and the beginning of his term in the Akhirah, there will descend onto him from heaven [tough and harsh] angels with dark faces. They will bring with them a Masu`h¹ [from the Fire], and will sit as far from him as the sight reaches. Then the Angel of Death will come and will sit right next to his head, saying, 'O, Khabith (meaning, impure, evil, sinner, etc.) soul! Depart (i.e., your body) to anger from Allah and a wrath.' The soul will scatter in his body, and Angel of Death will seize it (i.e., with such a force), just as the Suffud (i.e., a branch of thorns) [that has many thorns], is removed from wet wool [and veins and nerve cells will be cut along with the soul]. [Every angel between heaven and earth will curse him, and so will every angel in heaven. The gates of heaven will be shut closed, and the keepers of every gate will invoke Allah not to allow that soul to ascend through their gate.] The Angel of Death will seize the soul, and when he does, they (i.e., the group of angels) will not let it stay in his hand for more than an instant; they will wrap it in that Masu`h. The most putrid smell a corpse can ever have on the face of the earth will emit from the soul, and the angels will ascend it (i.e., towards heaven). Whenever they pass by a group of angels, they will ask, 'Whose is this Khabith (i.e., impure) soul?' The angels will respond, 'He is such person son of such person,' --calling him by the worst names he was known for

^[1][a piece of thick, hard cloth made from animal hides]

in the Dunya--. When they (i.e., group of angels ascending the disbelieving or wicked soul) reach the nearest heaven to us, they will ask that its door be opened for him, and their request will be denied.' Next, the Messenger of Allah recited this *Ayah*, {*For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (i.e., which is impossible)*}¹, and said, '*Allah, the Exalted, the Most Honored, will declare, 'List his record in Sijjin² in the lowest earth.'* [Then it will be said, 'Return My slave to the earth, because verily, I promised them that I have created them from it, will return them into it and will resurrect them from it another turn.'] His (i.e., the impure) soul will then be thrown [from heaven] [until it falls into his body].'

The Prophet, *salla allahu `alaihi wa-sallam*, next recited this *Ayah*, {*And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds snatched him, or the wind had thrown him to a far off place.*}³ The Prophet, *salla allahu `alaihi wa-sallam*, then said, '*His soul will be returned to his body. [He will hear the sound of the shoes of his companions when they leave him.]*'"

وَيَأْتِيهِ مَلَكَانِ (شَدِيدَا الْإِثْمَارِ فَيَنْتَهَرَانِهِ وَ) يُجْلِسَانِهِ فَيَقُولَانِ
لَهُ: مَنْ رَبُّكَ؟ (فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي فَيَقُولَانِ لَهُ: مَا
دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي) فَيَقُولَانِ: فَمَا تَقُولُ فِي هَذَا

[1][7:40]

[2][{And what will make you know what *Sijjin* is? A Register inscribed}[83:8-9]]

[3][22:31]

الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَلَا يَهْتَدِي لِاسْمِهِ فَيَقَالُ: مُحَمَّدٌ
فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي (سَمِعْتُ النَّاسَ يَقُولُونَ ذَاكَ" قَالَ:
"فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَوْتَ.") فَيَنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ
كَذَبَ فَافْرِشُوا لَهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ مِنْ
حَرِّهَا وَسَمُومُهَا وَيُضَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ
وَيَأْتِيهِ (وَفِي رِوَايَةٍ: "وَيُمَثَّلُ لَهُ") رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ
مُنْتِنُ الرِّيحِ فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسْؤُوكَ هَذَا يَوْمُكَ الَّذِي
كُنْتَ تُوعَدُ فَيَقُولُ: (وَأَنْتَ فَبَشِّرْكَ اللَّهُ بِالشَّرِّ) مَنْ أَنْتَ؟
فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ (فَوَاللَّهِ
مَا عَلِمْتُ إِلَّا كُنْتُ بَطِيئًا عَنْ طَاعَةِ اللَّهِ سَرِيعًا فِي مَعْصِيَةِ اللَّهِ)
(فَجَزَاكَ اللَّهُ شَرًّا ثُمَّ يُقَيِّضُ لَهُ أَعْمَى أَصَمُّ أَبْكَمُ فِي يَدِهِ مِرْزَبَةٌ
لَوْ ضُرِبَ بِهَا جَبَلٌ كَانَ ثَرَابًا فَيَضْرِبُهُ ضَرْبَةً حَتَّى يَصِيرَ ثَرَابًا ثُمَّ
يُعِيدُهُ اللَّهُ كَمَا كَانَ فَيَضْرِبُهُ ضَرْبَةً أُخْرَى فَيَصِيحُ صَيْحَةً
يَسْمَعُهُ كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ ثُمَّ يُفْتَحُ لَهُ بَابٌ مِنَ النَّارِ وَيُمَهِّدُ
مِنْ فُرْشِ النَّارِ) فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ."

"Next, there will come to him two angels [with grim frightening faces and will threaten him,] make him sit up and ask him, 'Who is your Lord?' [He will say, 'Huh, huh! I do not know.' They will ask him, 'What is your religion?' and he will say, 'Huh, huh! I do not know.'] They will then

say, 'What do you say about this man (i.e., Prophet Muhammad) who was sent to you?' He will not know his name, until it is said, 'Muhammad!' He will say, 'Oh, oh, I do not know! [I heard the people say something about him.]' It will be said to him, 'May you not know and not be able to respond.'] A caller (i.e., Allah) will herald from heaven, 'He has lied, so furnish him with the Fire and open a door for him to the Fire.' He (i.e., the Kafir) will find its heat and Samum (i.e., fierce hot wind), and his grave will be reduced in size, until his bones crush each other. Then, a man with an ugly face, wearing ugly clothes and with a disgusting smell emitting from him will come to him [another narration reads, '...will be made to appear before him'], saying, 'Receive the glad tidings with that which will displease you! This is the Day that you have been promised.' He will say, '[And to you too, may Allah send you the news of all that is evil.] And who are you, for yours is the face that brings evil?' He will say, 'I am your evil work. [By Allah! As much as I have known you, you were lazy with regards to Allah's obedience and quick to commit Allah's disobedience.] [May Allah grant you all that is evil.]' Then, a blind, deaf and mute angel will be assigned to him, holding a hammer. If he hits a mountain with that hammer, it will crumble it to dust. He will strike him with it once and he will crumble to dust. Allah will bring him back as he was, and he will be stricken by it again. He will scream such a loud scream that everything will hear him, except for mankind and the Jinns. A door to the Fire will be opened for him and he will be furnished from the Fire.]' He will cry, 'O, my Lord! Do not commence the Hour!'"

Al-Albani reported this 'Hadith, exactly as we reported it here, then said that this 'Hadith was collected by Abu Dawood (2:281), al-'Hakim (1:37-40), at-Tayalisi

(*'Hadith* no.753), Ahmad (4:287-288, 295-296), who collected these words, and al-Ajjurri in his book, ash-Shari'ah (367-370).

An-Nasaii (1:282) and ibn Majah (1:469-470) collected the first part of it, until al-Baraa's statement, "...as if birds were hovering above our heads." The same part was also collected by Abu Dawood (2:70), using a shorter form, and Ahmad (4:297). Al-'Hakim said, "This *'Hadith* is *Sahih*, following the conditions set by al-Bukhari and Muslim"; adh-Dhahabi agreed and its grade is as they stated. Ibn al-Qayyim graded this *'Hadith* as *Sahih* in his books, I'lamu al-Muwaqqi'in 'an Rabbi al-'Aalamin (1:214), and, Tah-dhibu as-Sunan (4:337). He also reported the same statement from Abu Nu'aim and other scholars.

Al-Albani added in a footnote, Pg., 202, "The first addition was collected by Abu Dawood, ibn Majah and al-'Hakim; the second by Ahmad and at-Tayalisi, the third by Ahmad and al-'Hakim, the fourth by Ahmad, the fifth by at-Tayalisi, and the sixth and eighth by Ahmad. The seventh addition was collected by al-'Hakim, the eighth by at-Tayalisi, the ninth by Ahmad, the tenth by Abu Dawood, the eleventh and the twelfth by at-Tayalisi and the thirteenth by Ahmad. At-Tayalisi collected the fourteenth, fifteenth and sixteenth additions, Ahmad the fifteenth and a similar narration to the sixteenth. At-Tayalisi collected the seventeenth, eighteenth, nineteenth, twentieth and twenty-first additions; al-'Hakim collected the twentieth and twenty-first additions. Ahmad collected the twenty-second addition, while al-'Hakim collected the twenty-third and twenty-fifth additions. At-Tayalisi collected the twenty-fourth addition, Ahmad the twenty-sixth, at-Tayalisi the twenty-seventh, Abu Dawood the twenty-eighth, at-Tayalisi the twenty-ninth and the thirtieth. Ahmad collected

the rest of the additions, at-Tayalisi the thirty-third addition, and these are his words for this addition.

As for the second narration, al-`Hakim collected it, while Ahmad collected the third narration; al-`Hakim and at-Tayalisi collected the fourth, fifth and sixth narrations.” Refer to, A`hkamu al-Jana-iz, Pg., 198-202.]



Part Three

[Following is an exemplary book, written by Shaikh al-Islam ibn Taimiyyah, about visiting graves and invoking the dead. This topic complements the chapter on the aspects of Funerals (*Janazah*) and the guidance of Allah's Apostle, *salla allahu `alaihi wa-sallam*, in this regard. I chose to include this book by ibn Taimiyyah at the conclusion of the chapters on *Janazah* in, Zad-ul Ma`ad, because of the importance of this topic and the enormous *Fitnah* and trials in religion that were introduced into Islam regarding graves and the dead.

It is amazing to see and hear some Muslims discount the importance of this matter, especially at present times, even though they know of -and sometimes participate in- various devious, superstitious and polytheistic acts and rituals concerning the dead. They do not consider this a contemporary issue, even though it is widespread and popular in almost all parts of the Muslim World. Indeed, this is a contemporary issue that touches the creed and is as dangerous on Muslims as the danger posed by non-Muslims in the present time, and perhaps more. This is because these aspects constitute an essential aspect of *Tau`hid* that is being ignored, even though it is more needed nowadays than acquiring knowledge in political affairs. Many Muslims today still commit serious sins at grave sites, invoke the dead, seek help from them, vow to them and believe that they can help in times of distress. Many Muslims still visit graves, or *Masjids* built around graves for the purpose of invoking dead righteous people, even though invoking the dead is a type of major *Shirk*. How can this be a matter of the past, when the

present testifies that it is alive, popular and widespread? The Islamic Creed is the foundation of Islam and is more important than any of its practical aspects; polytheism destroys *Tau`hid* and is certainly more dangerous than any practical sin¹. All practical aspects of Islam are branches of *Tau`hid*, without which one does not enter Paradise. All practical aspects of Islam are important, of course. However, they derive their importance of being parts of Allah's Islamic Monotheism.

One visit to the numerous monuments erected over graves will make one realize the enormity of this serious error that could eradicate one's faith altogether, according to the explanation given by ibn Taimiyyah in this book. Yet, many of the so-called "Islamists" rarely talk about these issues or try hard to enjoin *Tau`hid* and forbid *Shirk*, except those among them who learned with scholars of the *Sunnah*, in our time, or read from the Imams of the past, such as ibn Taimiyyah and ibn al-Qayyim. Only those who call to the *Sunnah* and the way of *as-Salaf as-Sali`h* make it their mission to enjoin all aspects of *Tau`hid* and forbid all aspects of *Shirk*. Of course, knowing current affairs and having knowledge in political aspects and the Islamic method of government are important and a part of Islam. *Shirk*, on the other hand, eradicates *Tau`hid* and enters one into Hellfire for eternity. Only those who know *Tau`hid* and *Shirk* are able to understand and make a difference in political aspects and every other aspect of Islam. They are

^[1][Major *Shirk* takes the form of creed, action or statement, *each of which can annul Islam*; refer to, at-Tawassutu wa-l-Iqtisad, fi anna al-Kufra Yakunu bi-l-Qauli, au al-Fi`li, au al-I`tiqad, by `Alawi as-Saqqaf, reviewed by Imam ibn Baz; Published by, Dar ibn al-Qayyim, Dammam, Saudi Arabia.]

the ones who will abide by the limits set by Allah, sub`hanahu wa-ta`ala, regarding politics, just as they abide by His set limits regarding prayer, fasting, *Zakat*, `Hajj and *Jihad*.

When one contemplates the mischief caused by deviant ideas regarding the dead, especially the part where one abandons invoking Allah directly for help and instead invokes the dead, one becomes amazed at this polytheistic ignorance. After all, if the deceased can help anyone at all, *they would have helped themselves and not succumbed to death*. He who cannot help himself and avoid death, cannot extend help to others after his death, because he is as weak as they are. Surely, all matters are in the Hands of Allah, the Exalted and Ever High. He who does not know what will become of him after his or her death, is definitely not able to grant forgiveness, cure, healing, property, success or being entered into Paradise and saved from Hellfire to anyone else.

Those who call to the *Quran*, the *Sunnah* and the understanding of the Righteous Predecessors duly understand aspects of *Tau`hid* and *Shirk* and the pillars of each aspect. They know that without sincerely worshipping Allah Alone and purifying one's Faith, actions and statements from all types and forms of *Shirk* and polytheism, there will be no success in this life or the Hereafter. How can anyone think that Allah might grant victory to the Muslim Nation, before Muslims worship Allah Alone, with full submission and sincerity? Therefore, those who call to the *Sunnah*, must and do, start with aspects of creed, then proceed to the other aspects of the religion. The Islamic Creed is the foundation, and based on its status and correctness, one's good deeds in this life are either accepted or rejected. Yet, those who call to the

Sunnah also declare that all aspects of Islam are important, because they all came from Allah, the Exalted, through Angel Jibril, peace be upon him, into the heart of Muhammad, peace be upon him. But callers to the *Sunnah* start with the pillars, among them and foremost, *Tau'hid*, from which all other aspects of Islam originate. They also forbid all types and forms of *Shirk*, because this is the core mission of all of Allah's Messengers, all of whom called to *Tau'hid* and forbade *Shirk*. Allah, the Exalted, the Most Honored, said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾

{*Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin*}[4:48]. Further, Abu Hurairah, may Allah be pleased with him, narrated that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said,

"مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ كَانَ حَقًّا
عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ أَوْ جَلَسَ فِي
أَرْضِهِ الَّتِي وُلِدَ فِيهَا" قَالَ أَبُو هُرَيْرَةَ: فَقَالُوا: يَا رَسُولَ اللَّهِ أَفَلَا
نُبَشِّرُ النَّاسَ قَالَ: "إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ
لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ

وَالْأَرْضِ فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ فَإِنَّهُ أَوْسَطُ الْجَنَّةِ
وَأَعْلَى الْجَنَّةِ - أَرَاهُ فَوْقَهُ عَرْشُ الرَّحْمَنِ - وَمِنْهُ تَفَجَّرُ أَنْهَارُ
الْجَنَّةِ."

"Whoever believes in Allah and His Apostle, offers prayer perfectly and fasts the month of Ramadhan, will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born." The people said, 'O, Allah's Apostle! Shall we relate this good news to the people?' He said, 'Paradise has one-hundred grades which Allah has reserved for the Mujahidin who fight in His Cause, the distance between each two grades is like the distance between the Heaven and the Earth. Therefore, when you ask Allah (for something), ask for al-Firdaus, which is the best and highest part of Paradise. Above it (al-Firdaus) is the Throne of the Beneficent (Allah) and from it originates the rivers of Paradise'"[Al-Bukhari (2581)]. Therefore, *Tau'hid* is more important than and entails *Jihad* and every other aspect of Islam; there is no doubt about this fact. Calling to *Tau'hid* and forbidding *Shirk*, which are also honorable types of *Jihad*, acquire their importance from the fact that *Tau'hid* is the foundation of Islam and *Shirk* destroys it. Contemplating this fact will make one realize why Muslims should first and foremost call to *Tau'hid* and forbid *Shirk*, then call to the other aspects of Islam, all of which are important. Muslims should never forget these priorities, so that Allah blesses them with the type of righteousness necessary to earn victory and reestablish the primary role Muslims always had in world affairs. Muslims should never doubt the importance of *Tau'hid*, or any branch of it,

including the four practical pillars of Islam, *Jihad*, economic and political aspects and every minor ruling of the religion. All these aspects are important, because they came from Allah, the Lord of all that exists. However, they all are parts of *Tau`hid*, which is the key to entering Paradise and earning Allah's Mercy. Allah's Apostle, *salla allahu `alaihi wa-sallam*, said to Mu`adh ibn Jabal, may Allah be pleased with him, when he sent him to *Yemen*,

"إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ
إِلَى أَنْ يُوحِّدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ
فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا صَلَّوْا
فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ
غَنِيِّهِمْ فَتَرُدُّ عَلَى فَقِيرِهِمْ فَإِذَا أَقْرَأُوا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ
كَرَائِمَ أَمْوَالِ النَّاسِ."

"You will go to the people of the Scripture. So, when you reach there, invite them to Allah's Tau`hid. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. If they obey you in that tell them that Allah has made it obligatory on them to pay the Zakat which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions." Al-Bukhari (6824) collected this *'Hadith*, from `Abdullah ibn `Abbas, may Allah be pleased with him.

Following is the beneficial book written by the great Imam of *Sunnah* and defender of *Tau`hid*, Imam and

Shaikh al-Islam ibn Taimiyyah, my Allah grant him His Mercy. This book is titled:

Ziyarat-ul-Qubur wa-l-Istinjad-u bil-Maqbur (Visiting Graves and Seeking Help from the Dead)

Shaikh al-Islam Imam Ahmad ibn Taimiyyah, may Allah grant him His Mercy, was asked:

“What is the verdict regarding whoever visits graves for the purpose of seeking help from the dead concerning an illness that has befallen him, his horse, camel, or another living creation. Such a person seeks to be cured from his illness, for example, by invoking the dead and saying, ‘O, my master! I am a refugee of yours¹’, ‘I seek your sufficient aid’, ‘*Fulan* (so and so) committed injustice against me’, ‘So and so intends to harm me,’ and similar statements, claiming that he calls upon the dead as intermediaries between him and Allah, the Exalted.

Further, what is the verdict about those who:

-Vow to *Masjids*, *Zawaya*², or dead or living *Shaikhs*³ and pledge to pay *Dirhams* (a currency), [sacrifice] camels or sheep, or [light] candles or oil, for example, for the sake of their dead *Shaikhs*, so that the *Shaikhs* help them in cases such as their saying, ‘If my son sustains his welfare, I vow to do this or that in the sake of the *Shaikh*’, and similar statements.

Also, what is the verdict regarding those who:

-Invoke dead or absent *Shaikhs*, so that they strengthen their hearts during various hardships.

^[1][or, ‘I seek shelter with you’]

^[2][pl. for *Zawiyah*: a corner in a *Masjid* or a special residence where *Sufis* claim to worship Allah in seclusion]

^[3][Common people think that, ‘*Shaikh*’, is synonymous with having religious knowledge]

- Visit the Shaikh's grave and touch the grave with their hands and wipe their faces.
- Seek fulfillment of their needs from the dead and then claim that, 'My need has been fulfilled because of the *Barakah* (blessing) of Allah and the *Barakah* of the Shaikh.'
- Visit graves and uncover their heads¹, or bow down on the ground before their Shaikhs, and similar acts.

Finally, what about those who claim that there exists a person who is described as a *Qutb* (pole), *Ghauth* (helper), *Jami'* (enjoying full authority) and *Fard* (one and only)²?"

Ibn Taimiyyah was asked,

"Give us a *Fatwa* (religious verdict) regarding these matters, and explain your response in detail, may Allah reward you."

^[1][They do this as a sign of their humility before the Shaikh, or so they claim, whether the Shaikh was dead or alive; this constitutes imitating the disbelievers, who remove their hats to greet each other or to greet leaders, women, or statues of Jesus and Mary]

^[2][All these are innovated *Sufi* terms]

Imam Ibn Taimiyyah said:

All thanks and praises are due to Allah, the Lord of all that exists.

The True Religion that Allah (سُبْحَانَهُ وَتَعَالَى) sent His Messengers with, and for which sake He revealed His Books¹, ordains worshipping Allah Alone (سُبْحَانَهُ وَتَعَالَى) without partners, Invoking Him Alone for help, having *Tawakkul* (trust) in Him and calling Him in supplication to bring all types of [worldly and religious] benefits and to fend off all types of harm. This fact is reiterated in what Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴾ إِنَّا أَنْزَلْنَاهُ إِلَيْكَ
الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١﴾ أَلَا لِلَّهِ الدِّينُ
الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا
إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ مُخْتَلِفُونَ ﴿٢﴾

{The revelation of this Book (the Quran) is from Allah, the All-Mighty, the All-Wise. Verily, We have sent down the Book to you (O, Muhammad) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only². Surely, the religion (the worship and the obedience) is for Allah only. And those who take Auliya (protectors

^[1][such as the original copies of the *Torah* and the *Gospel*, and also the *Quran*, which has not been changed or corrupted as the *Torah* and the *Gospel* have been]

^[2][and not to show-off, and not to set up rivals with Him in worship]

and helpers) *besides Him* (say): “We worship them only that they may bring us near to Allah.” Verily, Allah will judge between them concerning that wherein they differ¹.

Allah, the Exalted, also said,

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾

{And the Masjids are for Allah (Alone), so invoke not anyone along with Allah}², and,

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ﴾

{Say (O, Muhammad): My Lord has commanded justice and (said) that you should face Him only³ in each and every place of worship, in prayers⁴, and invoke Him only making your religion sincere to Him⁵}⁶, and,

﴿قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ

^[1][39:1-3]

^[2][72:18]

^[3][worship none but Allah and face the *Qiblah*, i.e. the *Ka`bah* at *Makkah* during prayers]

^[4][and not to face other false deities and idols]

^[5][by not joining in worship any partner to Him and with the intention that you are performing your deeds for Allah's sake only]

^[6][7:29]

الْوَسِيلَةَ إِلَيْهِمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ
رَبِّكَ كَانَ مَحْذُورًا ﴿

{Say (O, Muhammad): "Call unto those besides Him whom you pretend [to be gods like angels, 'Eesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." Those whom they call upon [like 'Eesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Eesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!} ¹. Scholars of the *Salaf*² stated that some people used to invoke the Messiah (Jesus (عِيسَى الْمَسِيحُ), the son of Mary), 'Uzair (Ezra) and the angels in supplication, and Allah, the Exalted, said to them, "Those whom you invoke for help are My slaves, just as you are My slaves. They seek My Mercy, just as you seek My Mercy. They fear My Wrath, just as you fear My Wrath. They seek the means of approach to Me³ just as you seek

^[1][17:56-57]

^[2][the Prophet's companions and the next two generations]

^[3][by adhering to Allah's Commandments]

them¹.” If this is the case with regards to invoking the Prophets and the angels, then what about invoking whomever is lesser in grade than they are²?

^[1][therefore, invoke Me alone for all your needs]

^[2][such as dead or absent righteous people, Shaikhs, leaders, Jinns, etc.]

Allah (سُبْحَانَهُ وَتَعَالَى) Negates Having an Associate, a Partner, or a Helper in His Kingship

Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴾

{Do then those who disbelieve think that they can take My slaves¹ as Auliya² besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers³}⁴, and,

﴿ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ﴿۱﴾ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ﴾

what translated means, {Say: (O, Muhammad to those polytheists, pagans, etc.) “Call upon those whom you assert (to be associate gods) *besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor there*

^[1][the angels, Allah’s Messengers, ‘Eesa (Jesus), son of Maryam (Mary), etc.]

^[2][lords, gods, protectors, etc.]

^[3][in the Oneness of Allah and in Islamic Monotheism]

^[4][18:102]

*is for Him any supporter from among them. Intercession with Him profits not, except for him whom He permits"}¹. Hence, Allah, all praise be to Him, stated that those who are being invoked besides Him, such as the angels, the human beings, or any other creation, do not own the weight of an atom in His Kingdom. He also stated that He has no partner with Him in His Kingdom. Rather, He Alone owns the Kingship, and He alone deserves all thanks and praises, and He is Able to do everything. Allah, the Exalted, does not have an aid who aids Him, as created kings have aids and helpers. Further, the righteous creations that are qualified to perform *Shafa'ah*² with Allah, can only do so on behalf of whom Allah wills. Thus, Allah negated all types and aspects of *Shirk* (polytheism).*

Why is it that some objects³ are being invoked instead of Allah? Is it because they own a share in the Kingship, or because they are partners, or aids to Allah? Or, are they merely solicitors who intercede on behalf of others?

As for the first three aspects: ownership, partnership and being aids, they certainly are all negated with regards to Allah, the Exalted, the Ever High⁴. As for the fourth type, it can only occur by Allah's leave, just as He stated,

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

^[1][34:22-23]

^[2][intercession with Allah, the Exalted, on behalf of others]

^[3][such as the angels, the prophets]

^[4][because His Alone are the Kingship and the Lordship]

{Who is he that can intercede with Him except with His Permission?}¹, and,

﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلَّا مَنْ بَعْدَ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾

{And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases}². In addition, Allah, sub`hanahu wa-ta`ala, said,

﴿أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئاً وَلَا يَعْقِلُونَ﴾ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعاً لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ﴿

{Have they taken others as intercessors besides Allah? Say: "Even if they have power over nothing whatever and have no intelligence?" Say: "To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth"}³, and,

[1][2:255]

[2][53:26]

[3][39:44-45]

﴿ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا
تَتَذَكَّرُونَ ﴾

*{Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper, etc.) or an intercessor. Will you not then remember (or be admonished)?}*¹. Allah (سُبْحَانَهُ وَتَعَالَى) also said,

﴿ وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴾

*{And warn therewith (the Quran) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him²}*³, and,

﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ
لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّنَ بِمَا

[1][32:4]

[2][by abstaining from committing sins and by doing all kinds of good deeds which He has ordained]

[3][6:51]

كُنتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنتُمْ تَدْرُسُونَ ﴿٧٩﴾ وَلَا يَأْمُرُكُمْ أَنْ
تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ
مُسْلِمُونَ ﴿٨٠﴾

*{It is not (possible) for any human being to whom Allah has given the Book and Al-`Hukm¹ and Prophethood to say to the people: "Be my worshippers rather than Allah's." On the contrary (he would say): "Be you Rabbaniyyun², because you are teaching the Book, and you are studying it." Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allah's Will?}*³. If Allah (سُبْحَانَهُ وَتَعَالَى) considers those who take the angels and the prophets as gods to be *Kuffar* (disbelievers), what about those who take as gods whomever is lesser than they are, such as their Shaikhs or other people?

To further explain this subject, we should state that if what the slave seeks is a matter that only Allah is Able to deliver, it can only be asked of Allah, the Exalted. This aspects includes seeking a cure from an illness for people or animals, repayment of a debt from no particular source, sustenance of the family's welfare and relief [and aid] concerning the trials of this life and the Last Life. This list also includes seeking aid against the enemy, invoking to grant one's heart the correct Islamic guidance, seeking forgiveness for sins, being entered into Paradise and saved

^[1][knowledge and understanding of the laws of religion, etc.]

^[2][learned men of religion who practice what they know and also preach others]

^[3][3:79-80]

from the Fire, learning the religious knowledge and the *Quran*, having the heart directed to righteousness, and seeking help in improving conduct and purifying the soul [and only Allah can be invoked for all this].

Surely, one is not allowed to call upon a king, a prophet or a Shaikh, whether dead or alive, saying, 'Forgive my sins for me,' or, 'Grant me victory over my enemy,' or, 'Cure my ill relative [or friend],' or, 'Sustain my welfare, and the welfare of my family, my animal,' etc. As for whoever asks this of a created being, whomever that may be, they are *Mushriks* (polytheists, disbelievers) in Allah (سُبْحَانَهُ وَتَعَالَى). They are among the *Mushriks* who worship the angels, the prophets and the idols, manufactured by disbelievers in the image of angels, or prophets. Further, such practices are similar to the *Du'aa* (invocation, supplication) of Christians to the Messiah [Prophet Jesus, peace be upon him] and his mother. Allah the Exalted said,

﴿وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
وَأُمِّي إِلَهَيْنِ مِنْ دُونِ اللَّهِ﴾

{And (remember) when Allah will say (on the Day of Resurrection): "O 'Eesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' "}¹, and,

^[1][5:116]

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ
عَمَّا يُشْرِكُونَ ﴾

{They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah¹, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him))².

^[1][by obeying them in things which they made lawful or unlawful according to their own desires, without being ordered by Allah]

^[2][9:31]

Seeking Help to Mount the Means of Transportation, Carrying Things, and Similar Aspects

As for asking help from slaves regarding matters that creation is able to perform, it may be permissible in some cases and impermissible in other cases, as the general ruling regarding this topic states.

Examples of the Impermissible Type

Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ ﴾

{*So when you have finished (from your occupation), then stand up for Allah's worship (stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations*}¹. Also, the Messenger of Allah, *salla allahu `alaihi wa-sallam*, advised [‘Abdullah] ibn ‘Abbas by saying,

"إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ."

*"When you ask, ask Allah; and when you seek help, seek help from Allah."*²

^[1][94:7-8]

^[2][Ahmad (2627) and at-Tirmidhi (2440) collected this authentic ‘*Hadith*, which at-Tirmidhi graded as ‘*Hasan, Sahih*; refer to, *Riyadhu as-Sali‘hin*, ‘*Hadith* No., 63, *Ta‘hqiq* by al-Albani.=

Also, the Messenger of Allah, peace be upon him, ordered some of his companions not to ask people for anything¹.

=Here is the full text of the *'Hadith*, which contains tremendous benefits for mankind.

عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: "يَا غُلَامُ إِنِّي أَعَلَّمُكَ كَلِمَاتٍ أَحْفَظَ اللَّهُ يَحْفَظُكَ أَحْفَظَ اللَّهُ تَجِدَهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَتِ الصُّحُفُ."

'Abdullah ibn 'Abbas narrated, "One day, I was riding behind the Prophet, *salla allahu 'alaihi wa-sallam*, when he said to me, 'O, young boy! I will teach you some words. Remember Allah's Watch over you and He will protect you. Remember Allah's Watch and you will find Him with you (with His Aid and Protection). If you ask, ask Allah and if you seek help, seek it from Allah. Know that if mankind and the Jinn collaborate to benefit you, they will not benefit you, except by what Allah has written for you. If they collaborate to harm you, they will not harm you, except with what Allah has written against you. The pens have been raised and the pages have gone dry.'" The last statement in the *'Hadith* indicates that recording the Preordainment and Predestination of everything and everyone is complete, and thus, nothing else is being recorded. Whatever Allah destined to happen, will surely come to pass.]

^[1][Al-Bukhari (2910) and Muslim (1717) reported that 'Urwah ibn Az-Zubair and Sa'eed ibn al-Musayyib narrated that=

=`Hakeem ibn `Hizam, may Allah be pleased with him, said, "Once, I asked Allah's Apostle, *salla allahu `alaihi wa-sallam*, (for something) and he gave it to me. Again I asked and he, peace be upon him, gave (it to me). Again I asked and he, peace be upon him, gave (it to me) then said,

"يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خَضِرٌ حُلُوٌّ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى."

'O, `Hakeem! This property is like a sweet fresh fruit; whoever takes it without greediness, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never satisfied; and the upper (giving) hand is better than the lower (receiving) hand.'" `Hakeem added, "I said to Allah's Apostle, *salla allahu `alaihi wa-sallam*, 'By Him (Allah) Who sent you with the Truth, I shall never accept anything from anyone after you, until I leave this world.'" Later on, Abu Bakr, *radhiya allahu `anhu* (during his *Caliphate*) called `Hakeem to give him his share from the war booty (like the other companions of the Prophet, *salla allahu `alaihi wa-sallam*), but `Hakeem refused to accept anything. `Umar (during his *Caliphate*) called `Hakeem to give him his share, but he refused. On that, `Umar, *radhiya allahu `anhu*, said, "O, Muslims! I would like you to witness that I offered `Hakeem his share from this booty and he refused to take it." `Hakeem never took anything from anyone after the Prophet, peace be upon him, until he died, may Allah be pleased with him.

Also, Muslim (1729) reported that `Auf ibn Malik al-Ashja`ii, may Allah be pleased with him, reported, "We, nine, eight or seven men, were in the company of the Messenger of Allah, peace be upon him, when he said, '*Why don't you pledge=*

Consequently, one of them would lose grip of his whip, yet he would not ask anyone to retrieve it for him.

Also, the Two Sahihs, [Al-Bukhari and Muslim] narrated that the Prophet, peace be upon him said,

"يَدْخُلُ الْجَنَّةَ مَنْ أَمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ: هُمُ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ."

=*allegiance to the Messenger of Allah?* We had recently pledged allegiance. So we said, 'O, Messenger of Allah, we have already pledged allegiance to you.' He, *salla allahu 'alaihi wa-sallam*, again said, '*Why don't you pledge allegiance to the Messenger of Allah?*' We said, 'O, Messenger of Allah, we have already pledged allegiance to you.' He, peace be upon him, again said, '*Why don't you pledge allegiance to the Messenger of Allah?*' We stretched our hands and said, 'O, Messenger of Allah! We have already pledged allegiance to you. Now tell (on what things) should we pledge allegiance to you.' He, *salla allahu 'alaihi wa-sallam*, said,

"عَلَى أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَوَاتِ الْخَمْسِ وَتُطِيعُوا وَأَسْرَ كَلِمَةً خَفِيَّةً: "وَلَا تَسْأَلُوا النَّاسَ شَيْئًا."

'That you worship Allah Alone and associate no one and nothing with Him in worship, establish the five (daily) prayers, obey (your leaders)', and he, peace be upon him, said in a lower voice, *'and not to ask anyone among the people for anything.'* Ever since, if the whip of one of this group [of companions] would fall, he would not ask anyone to hand it to him.

These two *'Hadiths* should be a reminder to all Muslims of the great sincerity, obedience and knowledge of the Prophet's companions, may Allah be pleased with all of them.]

"Seventy thousands of my Ummah (Muslim Nation) will enter Paradise without `Hisab (being accounted for their deeds), they are those who neither seek Ruqyah, nor Kayy (branding with fire for cure), nor are they superstitious, and indeed, their total reliance is on their Lord alone.¹"

^[1][Here is the full text of this `Hadith. Al-Bukhari (5311) and Muslim (320) narrated that `Abdullah ibn `Abbas (رَضِيَ اللهُ عَنْهُ) said that Allah's Apostle (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"عُرِضَتْ عَلَيَّ الْأُمَمُ فَجَعَلَ يَمُرُّ النَّبِيُّ مَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ وَالنَّبِيُّ مَعَهُ الرَّهْطُ وَالنَّبِيُّ لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ فَرَجَوْتُ أَنْ تَكُونَ أُمَّتِي فَقِيلَ: هَذَا مُوسَى وَقَوْمُهُ ثُمَّ قِيلَ لِي: انْظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ، فَقِيلَ لِي: انْظُرْ هَكَذَا وَهَكَذَا، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدَّ الْأُفُقَ، فَقِيلَ: هَؤُلَاءِ أُمَّتُكَ وَمَعَ هَؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ."

"Some nations were displayed before me. A prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said to me, 'This is Moses and his followers.' Then it was said to me, 'Look!' I looked and saw a big gathering with a large number of people covering the horizon. It was said, 'Look this way and that way.' So I saw a big crowd covering the horizon. Then it was said to me, 'These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.'" Then the people dispersed and the Prophet, peace be upon him, did not tell them who those 70,000 were. The companions of the Prophet, peace be upon him, started talking about this topic and=

'*Istirqaa*', entails asking other people for a type of *Du'aa* called the *Ruqyah* (Divine Healer)¹.

=some of them said, "Regarding us, we were born in the era of heathenism, but then we believed in Allah and His Apostle, peace be upon him. We think, however, that these (70,000) are our offspring." These words reached the Prophet, peace be upon him, and he said,

"هُمُ الَّذِينَ لَا يَتَطَيَّرُونَ وَلَا يَسْتَرْقُونَ وَلَا يَكْتُمُونَ وَعَلَى رَبِّهِمْ
يَتَوَكَّلُونَ."

"*These (70,000) are the people who do not draw an evil omen from (birds), do not get treated by branding themselves and do not ask to be treated by Ruqyah, but put their trust (only) in their Lord.*" 'Ukkashah ibn Mu'hsin got up and said, "O, Allah's Apostle! Am I one of those (70,000)?" The Prophet, peace be upon him, said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet, peace be upon him, said,

"سَبَقَكَ بِهَا عُكَّاشَةُ."

"*'Ukkashah has preceded you.*"

[¹Al-Bukhari (5295) and Muslim (4080) reported that Abu Sa'eed al-Khudri, may Allah be pleased with him, said, "Some of the companions of the Prophet, *salla allahu 'alaihi wa-sallam*, came across a tribe amongst the tribes of the Arabs. That tribe did not entertain them. While they were in that state, the chief of that tribe was bitten by a snake (or stung by a scorpion). They said, (to the companions of the Prophet *salla allahu 'alaihi wa-sallam*), 'Have you got any medicine with you or anybody who can treat with *Ruqyah*?' The Prophet's companions said, 'You refused to entertain us, so we will not treat (your chief) unless you pay us for it.' So, they agreed to pay them a flock of sheep.=

=One of them (the Prophet's companions) started reciting *Surat al-Fati'hah* (the first chapter in the *Quran*) and gathered his saliva and spat it (at the snake-bite). The patient was cured and his people presented the sheep to them. However, the companions said, 'We will not take it unless we ask the Prophet, peace be upon him, (whether it is lawful).' When they asked him, he, *salla allahu `alaihi wa-sallam*, smiled and said, '*How do you know that Surat al-Fati'hah is a Ruqyah? Take it (flock of sheep) and assign a share for me.*'"

We should state that the companions took these sheep as a compensation from the tribe, which did not entertain them as they should have, not for reciting *Quran* on their chief. 'Uqbah ibn Amir, may Allah be pleased with him, said, "We said to the Prophet, *salla allahu `alaihi wa-sallam*, 'You send us out and it happens that we have to stay with such people as do not entertain us. What do you think about it?' He, peace be upon him, said to us,

"إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرَ لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَأَقْبَلُوا فَإِنْ لَمْ يَفْعَلُوا
فَاخْذُوا مِنْهُمْ حَقَّ الضَّيْفِ."

'If you stay with some people and they entertain you as they should, accept their hospitality, but If they do not do, take the right of the guest from them'; Al-Bukhari (2281) and Muslim (3257), from 'Uqbah ibn Amir, may Allah be pleased with him.]

The Prophet (ﷺ) and his Companions Used to Ask Others to Perform *Du`aa* to Allah for Their Benefit

On the other hand, it is a fact that the Prophet (ﷺ) stated,

"دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَأْسِهِ
مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ آمِينَ
وَلَكَ بِمِثْلٍ."

"A Muslim's Du`aa (to Allah) fi dhahri al-ghaib for the benefit of his (believing) brother (or sister) is accepted; Allah will assign an angel close to one's head and whenever he performs a Du`aa for something righteous for the benefit of his brother, the angel entrusted with it (the Du`aa) replies, 'Ameen, and you shall have the same (from Allah).'^[1]

Performing *Du`aa fi-Dhahri al-Ghaib*, which entails invoking Allah for the benefit of absent (not present, or dead) believing brothers (and sisters), is certainly a legal [also encouraged and rewarded] type of *Du`aa*. This is why the Messenger of Allah, *salla allahu `alaihi wa-sallam*, ordered that the *Salat* (i.e., *Du`aa*) is recited for him². This is a type of *Du`aa* that the Prophet (ﷺ) requested

^[1][Muslim (4919), from Abu ad-Dardaa and his wife Um ad-Dardaa, may Allah be pleased with both of them]

^[2][by saying, "*Salla allahu `alaihi wa-sallam*", meaning "All the peace and blessings of Allah be upon him"]

from us for his benefit, and for our benefit as well, as we will come to know, Allah willing. He, peace be upon him, also requested that we invoke Allah to grant him the *Wasilah*, informing us of the reward that we will acquire if we implement this request,

"إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ
صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي
الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ
وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ
الشَّفَاعَةُ."

*"When you hear the Mu-addin (reciting the Adhan, the call to prayers), repeat what he says, then say Salat on me, for whoever says Salat once on me, Allah will say Salat ten times on him. Afterwards, ask for al-Wasilah for me, for it is a grade in Paradise that is reserved for a slave of Allah's, and I hope that I am that slave. Consequently, whoever asks for al-Wasilah for me, will earn my Shafa'ah (intercession with Allah on his behalf) on the Day of Resurrection."*¹

Furthermore, it is permitted for Muslims to ask for the *Du'aa* of those who are better and even lesser than they are [in righteousness], as there are some *'Hadiths* regarding this fact. It was reported that once, the Prophet (ﷺ) saw 'Umar off to an *'Umrah* that 'Umar, *radhiya*

^[1][Muslim (577), from 'Abdullah ibn 'Amr ibn al-'Aas, may Allah be pleased with him]

allahu `anhu, wanted to perform, then said to `Umar, “*My Brother! Do not forget to say Du`aa' for us.*”¹ Another point of importance is that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded us to recite *Salat* on him and to ask for *al-Wasilah* for him, he stated that whoever recites one *Salat* on him, Allah will bestow ten *Salat* (honor and forgiveness) on him; and whoever invokes Allah for the *Wasilah* for him, *salla allahu `alaihi wa-sallam*, will earn his *Shafa`ah* on the Day of Resurrection². Thus, this request and order entails our own benefit. Indeed, when a person asks the people to do something that also entails their own benefit, it is nothing like asking them to do something solely for his own benefit.

Furthermore, the *Sahih* [Muslim 4613] reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once mentioned Owais al-Qarany to `Umar and said,

“يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ
مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ فَبُرِّئَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ
بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ
فَافْعَلْ.”

“There will come to you a person from Yemen whose name is Uwais ibn Amir, from the (sub-tribe of) Murad, from (the tribe of) Qaran. He suffered from leprosy and was cured from it, except for a spot as small as a Dirham (a currency

^[1][A weak `Hadith collected by Ahmad (190), Abu Dawood (1280), at-Tirmidhi (3485), ibn Majah (2885), and others]

^[2][Muslim (577)]

coin). *He will leave his mother (behind in Yemen), to whom he is dutiful. If he swears that Allah does something, Allah will fulfill his vow for him.] If you can ask him to invoke (Allah) for forgiveness for you, then do so."* Furthermore, we read in the, Two Sahihs [Al-Bukhari and Muslim] that once, Abu Bakr and `Umar, may Allah be pleased with both of them, had a dispute, and Abu Bakr said to `Umar, "Invoke Allah for forgiveness for me."¹ Also, there are authentic narrations stating that some people asked the Prophet (ﷺ) for *Ruqyah* (i.e., a type of *Du`aa*), and the Prophet (ﷺ) recited *Ruqyah* for them.

The, Two Sahihs [Al-Bukhari (957) and Muslim (1493)], also narrated that when some people suffered from a famine, they asked the Prophet (ﷺ) to perform *Istisqaa* (invoke Allah for rain) for them. He, *salla allahu `alaihi wa-sallam*, invoked Allah for rain for them, and Allah sent the rain. Also, the Two Sahihs [Al-Bukhari (954)], reported that `Umar ibn al-Khattab, *radhiya allahu `anhu*, performed *Istisqaa* with al-`Abbas², saying in his *Du`aa*, "O, Allah! We used to plead to you with our

[¹] [Umar was better than Uwais and Abu Bakr was better than `Umar, may Allah be pleased with all of them]

[²] [This part of the *Hadith* pertains to al-`Abbas, may Allah be pleased with him, invoking Allah, *sub`hanahu wa-ta`ala*, for rain for Muslim, just as the Prophet, *salla allahu `alaihi wa-sallam*, invoked Allah for rain for them during his lifetime. `Umar did not invoke Allah using al-`Abbas' status and grade with Him. Why would `Umar invoke Allah by the status al-`Abbas has with Him, when the Prophet's status and grade with Allah is surely better and higher than the status of al-`Abbas?]

Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)¹ when a famine would strike us, and You would send down the rain. And we now plead to You with our Prophet's uncle, so send down the rain for us", and they would get rain."

As-Sunan², reported that a Bedouin man said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "The people have become exhausted, the offspring have become hungry and the properties have been annihilated. Make *Du'aa* to Allah for us; we invoke your *Shafa'ah* (intercession) with Allah and invoke Allah's *Shafa'ah* with you." The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said *Tasbi'h*³, until the effect of it was apparent on the faces of his companions⁴. He, peace be upon him, then said, "Woe to you! No one should invoke the creation with Allah's intercession with them, Allah's status is far greater than this." Hence, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) accepted the man's saying, "...we invoke your *Shafa'ah* with Allah," and rejected his saying "...and invoke Allah's *Shafa'ah* with you." This is because the *Shafa'ah* entails asking and

^[1][meaning, with the Prophet's invocation to Allah, *sub`hanahu wa-ta`ala*, to send down rain]

^[2][A weak *Hadith* collected by Abu Dawood (4101); al-Albani graded this *Hadith* as weak]

^[3][saying, "*Sub`hanallah*," meaning, "all praise is due to Allah"]

^[4][knowing that the Prophet, *salla allahu `alaihi wa-sallam*, did not like the Bedouin's statement]

pleading with the petitioned party on behalf of other people to fulfill a certain need. *The Lord neither seeks the slave's help nor requests anyone's Shafa`ah.*

Legislated Manner of Visiting Graves

The legal manner of visiting graves includes reciting *Salaam*¹ and *Du'aa* for the benefit of the dead, just as Muslims offer the *Janazah* (Funeral) Prayer for the benefit of deceased Muslims. The Prophet (ﷺ) taught his companions that when they visit graves, they should say, "Peace be to you, O, believing residents of the ground! Allah willing, we will soon be joining you. May Allah grant His Mercy to those among us and you who have perished before, and those who will perish thereafter. We ask Allah to grant *`Afiyah* (safety, comfort, or wellbeing) for us and for you. O, Allah! Neither deprive us from their reward, nor lead us astray after their departure (from this earthly life).²" Allah, the Exalted, rewards the living when they [visit graves in order to] invoke Him for the benefit of deceased believers, in addition to, rewarding them when they pray on the *Janazah*.

Know that the Messenger of Allah, peace be upon him, was prohibited from performing the Funeral Prayer [which is a type of *Shafa'ah*] for the hypocrites. Allah, the Exalted, the Most Honored, said,

﴿ وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ ﴾

^[1][Islamic greetings; refer to the next *'Hadith*]

^[2][Ibn Taimiyyah collected the various statements that one should say when visiting graves. For the various specific *'Hadiths*, refer to the section in this book that narrates the words and references of each *'Hadith*.]

{*And never (O, Muhammad) pray (Funeral Prayer) for any of them (hypocrites) who dies, nor stand at his grave*}¹.

Islamically legal visits to graves neither occur because the living need the dead to fulfill some of their needs, nor entail supplicating to the dead or performing *Tawassul* (invoking Allah) through them. Rather, visiting graves brings benefit to the dead from the living², similar to what they received when the living performed the *Janazah* Prayer for them. In addition, Allah, sub`hanahu wa-ta`ala, bestows His Mercy on dead Muslims, on account of the kindness of the living [believers], who perform *Du`aa* for the benefit of the dead. Allah also rewards the living for this kind, righteous deed. An authentic `Hadith collected in the, *Sahih* [Muslim (3084)], reported that the Prophet (ﷺ) said,

"إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ
جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ."

^[1][9:84]

^[2][such as, reciting the *Salam* greeting to them and invoking Allah for their benefit]

“When a human being dies, his (or her) works will expire except for three¹: an ongoing charity², a knowledge that is being benefited from, and a righteous offspring who prays for him³.”

^[1][types of righteous deeds]

^[2][such as a well that one digs and designates a public property]

^[3][who invokes Allah for the benefit of his or her deceased parents]

Visiting a Grave of a Prophet or a *Wali* to Seek His Aid and Help

There are three categories for those who visit the grave-site of a prophet or a *Wali* (a righteous person), or what is mistakenly thought to be a grave of a prophet or a *Wali*, for the purpose of invoking them for help. The categories are:

First, invoking a dead [prophet or *Wali*] for such needs as curing an illness or an animal's illness, paying off debts, exerting revenge on the enemy, assuring the welfare of one's family and animals, or comparable matters that Allah Alone is Able to perform, is clear *Shirk*. It is obligatory in this case to require whoever commits this act to repent from this *Shirk*, or, be executed¹.

One might claim that he invokes the dead because, as he claims, "They are closer to Allah than I. Therefore, [I invoke them so that] they intercede on my behalf and to ensure fulfillment of my needs. I only perform *Tawassul* (invoking of) Allah through the dead, just as when people solicit the help of a king's entourage and aids to plead to the king to fulfill their needs." This claim, however, renders this practice an evil act that entails adopting the practices of polytheists and Christians, who claim to take

^[1][by Muslim Authorities, for reverting from Islam, because the Prophet, *salla allahu `alaihi wa-sallam*, said,

"مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ."

"He who reverts from the religion, then have him killed." Al-Bukhari (2794) collected this *Hadith*, from `Abdullah ibn `Abbas, may Allah be pleased with both of them.]

their priests and rabbis as intercessors with Allah on their behalf in order to fulfill their needs. Surely, Allah stated that the *Mushriks* say,

﴿ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى ﴾

{“We worship them only that they may bring us near to Allah”}¹. Further, Allah, the Exalted, the Honored, said,

﴿ أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴾ قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿

what translated means, {Have they taken others as intercessors besides Allah? Say: “Even if they have power over nothing whatever and have no intelligence?” Say: “To Allah belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back”}². Allah, sub`hanahu wa-ta`ala, also said,

﴿ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴾

{You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?}³, and,

^[1][39:3]

^[2][39:43-44]

^[3][32:4]

﴿ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ﴾

{Who is he that can intercede with Him except with His Permission?}¹. These *Ayat* explain the difference between Allah and His creation.

It is a common practice of people to seek intercession with the authorities by soliciting help from whomever the authorities respect. Hence, the intercessor intercedes with the authorities, who might accept the intercession, either willingly, or for fear of something², or out of shyness or kindness, and so forth. As for Allah, sub`hanahu wa-ta`ala, no one can intercede with Him, except those whom He permits to intercede. He, sub`hanahu wa-ta`ala, does what He will, including giving permission for the intercessors to intercede. All matters belong to Allah Alone. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said in a `Hadith that is *Muttafaqun `Alaih*³, collected from Abu Hurairah, radhiya allahu `anhu,

"لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ لِيَعْزِمَ الْمَسْأَلَةَ فَإِنَّهُ لَا مُمْكِرَ لَهُ."

"One of you should not say, 'O Allah! Forgive me if You will,' or, 'O Allah! Bestow Your Mercy on me if You will.'

^[1][2:255]

^[2][such as the intercessor being a powerful figure]

^[3][Al-Bukhari and Muslim agreed that it is authentic and included it in their collection of authentic `Hadiths. Al-Bukhari (5864) and Muslim (4839) collected this `Hadith, using slightly different narrations; this is al-Bukhari's narration]

Rather, let him insist in his plea, for no one can compel Allah (to do what he does not will). ” Thus, the Prophet, salla allahu `alaihi wa-sallam, stated that Allah does what He will, and no one is able to force Him to do what He does not will. In comparison, the intercessor may force the petitioned party to accept his intercession, or may achieve what he requests if he keeps insisting on it, forcing the petitioned party to accept his plead to get rid of his insistence.

It is a certain fact that Allah Alone, sub`hanahu wa-ta`ala, deserves that one turns to Him in supplication, because He said,

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ۖ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۖ ﴾

{So when you have finished (from your occupation), then stand up for Allah's worship (stand up for prayer). And to your Lord (Alone) turn (all your intentions and hopes and) your invocations} ¹. Also, one should only fear Allah Alone, because He said,

﴿ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي ۚ ﴾

{Therefore fear not men but fear Me} ².

And to ensure Allah's acceptance for our supplication of Him, Allah legislated for us reciting the *Salaam* on His Prophet, salla allahu `alaihi wa-sallam,

^[1][94:7-8]

^[2][5:44]

while invoking Him; He, sub`hanahu wa-ta`ala, made this a reason behind His acceptance of our *Du`aa*¹.

^[1][The Prophet, *salla allahu `alaihi wa-sallam*, said,

"إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ اللَّهِ وَالثَّنَاءِ عَلَيْهِ ثُمَّ لْيُصَلِّ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لْيَدْعُ بِمَا شَاءَ".

"When one of you prays, let him start by thanking and glorifying Allah and then recite the Salat on the Prophet, then let him invoke with whatever he wishes." At-Tirmidhi (3399) graded this *Hadith* as authentic. Al-Albani said that Ahmad (22811), Abu Dawood (1266), ibn Khuzaimah and al-`Hakim, who graded it as *Sahih*, collected this *Hadith*.

In contrast, one angers Allah and transgresses against Him when one invokes the dead.]

Allah is the Most Near

Many misguided people utter this claim, “The dead [prophet or *Wali*] is closer to Allah than I am, and I am far from Allah and cannot invoke Him, except by using an intermediary.” Yet, and in response to such a false claim, Allah, the Exalted, the Honored, said,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

what translated means, {*And when My slaves ask you (O, Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)*}¹. Once, it was reported that the companions, may Allah be pleased with them, said, “O, Messenger of Allah! Is our Lord near so that we *Nunajeeh* (invoke Him in a quiet voice), or far so that we *Nunadeeh* (invoke Him with a loud voice)?” Afterwards, Allah, sub`hanahu wa-ta`ala, revealed the previous *Ayah*². In addition, the Two Sahihs [Al-Bukhari (3883) and Muslim (4873)], reported that the companions were once traveling with the Prophet, *salla allahu `alaihi wa-sallam*, and they were raising their voices with *Takbir*³. The Prophet, peace be upon him, said to them,

^[1][2:186]

^[2][Ibn Abi `Hatim and ibn Jarir at-Tabari collected this narration]

^[3][by saying, ‘*Allahu Akbar*,’ meaning, ‘Allah is the Great’]

"ارْبَعُوا عَلَى أَنْفُسِكُمْ إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّكُمْ
تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ."

"Make it easy for yourselves; you do not call on He Who is deaf or absent. Rather, you call upon One Who is the Hearer, Near; He is with you¹."

^[1][by His knowledge]

Muslims Are Ordered to Invoke Allah Alone for Help

Allah the Exalted ordained all slaves to pray to Him and call on and invoke Him in supplication. He, sub`hanahu wa-ta`ala, also commanded each one of them to recite the following versus [while praying],

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

{*You (Alone) we worship, and You (Alone) we ask for help (for each and everything)*}¹. He, sub`hanahu wa-ta`ala, also stated that the *Mushriks* said [about their idols],

﴿مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى﴾

what translated means, {*"We worship them only that they may bring us closer to Allah"*}².

In further response to the *Mushriks*, we ask them the following questions, "Do you invoke the dead thinking that they have better knowledge in your needs, and thus, believing they are more able to repose to your pleas or are merciful with you?" If this is the case, then surely, this constitutes *Jahl* (utter ignorance), *Dhalal* (deviation) and *Kufr* (disbelief). On the other hand, we ask, "If you believe that Allah has more Knowledge, Ability and Mercy, then why do you invoke others beside Him?"

^[1][1:5]

^[2][31:3]

Have these *Mushriks* not heard what al-Bukhari and other scholars of *'Hadith* reported from Jabir [ibn 'Abdullah al-Ansari], may Allah be pleased with him, who said, "The Prophet, *salla allahu 'alaihi wa-sallam*, used to teach us how to perform *Istikharah*¹, in all matters as he used to teach us the *Surahs* (chapters) of the *Quran*, saying,

"إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ
لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا
أَعْلَمُ وَأَنْتَ عَلَامُ الْغُيُوبِ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ
خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ عَاجِلِ أَمْرِي
وَأَجَلِهِ - فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ

^[1]['Istikharah', is to invoke Allah, *sub'hanahu wa-ta'ala*, to guide one to the right sort of action concerning any action or any deed. Of course, one does not perform *Istikharah* to decide whether to offer the obligatory actions, such as the prayer, fast, *Zakat* or *'Hajj*, for example. Also, one offers the *Istikharah* supplication at the end of a two-*Rak'ah* voluntary prayer, as the *'Hadith* states, after offering the *Salam* at the end of the prayer. Then, one does not wait for a dream to direct him as to what to do or a feeling that they might have about the matter they wanted to engage in. Rather, as the words of the *'Hadith* clearly state, if the plan succeeds, then it, as one hopes, is the result of his or her *Istikharah*. If the plan does not go through or succeed, one should then accept Allah's decision with a good heart and full submission.]

أَنْ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ
فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي
الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي" قَالَ: "وَيُسَمَّى حَاجَتَهُ."

'If anyone of you thinks of doing any job (or performing a certain deed) he should offer a two Rak'ah prayer, other than the compulsory prayers, and then say (after the prayer), 'Allahumma inni astakhiruka bi-'ilmika, wa astaqdiruka bi-qudratik, wa as-aluka min fadhlika al-'adheem, fa-innaka taqdiru wala aqdir, wa ta'lamu wala a'lam, wa-anta 'allamu-l-ghuyub. Allahumma, in-kunta ta'lamu anna hadha-l-amra khairun li fi dini wa-ma'ashi wa-'aqibati amri (or, '... 'ajili amri wa-'ajilihi', instead of, 'aqibati amri') faq-dirhu li wa yas-sirhu li thumma barik li fih, wa in-kunta ta'lamu anna hadha-l-amra shar-run li fi dini wa ma'ashi wa 'aqibati amri (or, '...fi 'ajili amri wa ajilih', instead of, 'aqibati amri') fasrifhu 'anni was-srifni 'anhu, wa-qdir li al-khaira 'haithu kana thumma ardhini. (O, Allah! I ask guidance from Your Knowledge, and Power from Your Might and I ask for Your great blessings, for You are Capable and I am not capable, You know and I do not know, and You know the Unseen. O, Allah! If You know that this matter is good for my religion, my subsistence, and in my Hereafter (or said, 'If it is better for my present and later needs'), then ordain it for me and make it easy for me to get, then bless it for me. And if You know that this job is harmful to me in my religion, my subsistence, and in the Hereafter (or said, 'If it is worse for my present and later needs'), then keep it away from me and let me be away from it, and then ordain for me whatever is good for me, and make me satisfied with it.)'

The Prophet, *salla allahu `alaihi wa-sallam*, added, “*Then, the person should name (mention) his need.*¹⁾” Hence, Allah commanded the slave to say, “I ask guidance from Your knowledge, Power from Your Might and I ask for Your great blessings.”

If a supplicator claims that he invokes the dead, because righteous persons are closer to Allah than he is, and thus, have a higher grade with Allah, then this might be a word of truth. Yet, this is a word of truth that is being used for an evil purpose. If the invoked person was truly nearer to Allah and has a higher grade with Him than the supplicator, then all what this fact means is that Allah will grant him [for his *Du'aa*, if he were alive] more than what He will grant the supplicator. It does not mean that if one invokes the righteous deceased, then Allah will fulfill his needs better than if one directly invokes Allah! Further, if one deserves a punishment that results in the rejection of his or her *Du'aa*, because it did not take a legal form, as in this case, then the prophet and the righteous person will neither be able to help overcome what Allah dislikes, nor willing to help in what Allah hates. The creation should feel certain that Allah, *sub'hanahu wa-ta'ala*, has more mercy and wider acceptance for the slave's invocation than anyone else.

^[1][Al-Bukhari (1096)]

Soliciting *Du`aa* from Others

If one utters this claim, “When a righteous person invokes Allah for me, Allah will accept his *Du`aa* more than He will accept it from me if I directly invoke Him,” then this is:

The second type, which does not entail seeking help from a dead person or invoking him to perform an action. Rather, it entails one asking a living person to invoke Allah on his behalf, as was the case with the companions who used to ask the Prophet (ﷺ) for his *Du`aa* to Allah *while he was still alive*. This type is permissible, *but should only* be asked of living persons, as we stated.

As for dead prophets and righteous people, it is not legislated for us to invoke them by saying, “Perform *Du`aa* on our behalf,” or, “Ask your Lord for us.” None among the companions or the *Tabi`in* (second generation of Islam) ever did this, nor did any of the Imams command us to practice it, nor was this practice mentioned in an authentic *Hadith*. Rather, what the, Sahih [Al-Bukhari: 954] reported was that when the companions suffered from a drought during the reign of `Umar, `Umar performed *Istisqaa* with Al-`Abbas (the Prophet’s uncle), saying, “O, Allah! We used to ask our Prophet (ﷺ) to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O, Allah! Bless us with rain.” And so it would rain. They did not go to the Prophet’s grave and invoke him by saying, “O, Messenger of Allah! Supplicate to Allah and invoke Him for rain for us, we complain to you from what has befallen us,” and so forth. None among the companions ever performed or condoned this practice, which is a *Bid`ah* (innovation in the

religion) that Allah has not revealed an authority for its legislation. Rather, when the companions used to go to the Prophet's grave, they would only greet the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) with the *Salaam*. And when they said *Du`aa* to Allah next to the Prophet's grave, they did not invoke Him while facing the grave. Rather, they would move and face *Qiblah*¹, then call Allah alone in *Du`aa*, with no partners².

Al-Muwatta, [by Imam Malik] and several other books reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَنَا يُعْبَدُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ
اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ."

"O, Allah! Do not allow my grave to become a worshipped idol. Allah's Anger has increased against a people who turn the graves of their Prophets into *Masjids*.³" The, Sunan collections⁴ reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"لَا تَجْعَلُوا يُيُوتُكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ
فَإِنْ صَلَاتِكُمْ تَبْلُغُنِي حَيْثُ كُنْتُ."

[1][direction of the prayer, the *Ka`bah* at *Makkah*]

[2][This is the stance taken by Imam Ahmad and Abu `Hanifah, and also scholars of the *Maliki* and *Shafii* Schools of Thought.]

[3][Malik (376); we previously explained this *Hadith*.]

[4][Abu Dawood (1746)]

"Do not turn your houses into graves¹. Do not turn the site of my grave into a festival, and perform Salah on me wherever you are; your prayer will be relayed to me (by Allah)." Further, the Sahih [Al-Bukhari (417) and Muslim

^[1][A similar 'Hadith collected by Imam Muslim (1300) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said,

"لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ
سُورَةُ الْبَقَرَةِ."

"Do not turn your houses into graves. Surely, the devil runs away from the house where Surat al-Baqarah is being recited." Surat al-Baqarah is the second chapter in the *Quran*. Also, al-Bukhari (414) reported that 'Abdullah ibn 'Umar, *radhiya allahu 'anhu*, who reported that the Prophet, peace be upon him, said,

"اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا."

"Offer some prayers at home and do not turn them into graves." Therefore, according to the meaning of the 'Hadiths, one is not permitted to pray at any gravesite! Al-Albani said in his book, A'hkamu al-Jana-iz, Pg., 271, that ibn al-Mundhir said that the majority of scholars relied on this 'Hadith to state that graveyards are not where prayer is held. This is the same statement al-Baghawi stated in his book, Shar'h as-Sunnah, and also al-Khattabi. Al-Albani went on to say that several scholars stated that those who pray in a graveyard, their prayer is invalid. Among these scholars were ibn 'Hazm, ibn Taimiyyah, ash-Shaukani in his book, Nayl al-Autar (2:112), as well as, Imam Ahmad ibn 'Hanbal, as ibn 'Hazm reported in his book, al-Mu'halla (4:27-28). Refer to, A'hkamu al-Jana-iz, Pg., 273.]

(826)] reported that when the Prophet (ﷺ) was suffering from the illness which preceded his death, he said,

"لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ
مَسَاجِدَ."

"May Allah curse the Jews and the Christians, they turned the graves of their prophets into Masjids", thus warning against this practice. Aishah commented¹, "Otherwise, his grave would have been raised above the ground. But, he, *salla allahu `alaihi wa-sallam*, hated that his grave is turned into a *Masjid*." Sahih Muslim (827) also reported that the Prophet (ﷺ) said, five days –or five nights- before he died,

"وَإِنْ مَنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَصَالِحِيهِمْ
مَسَاجِدَ إِلَّا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنْني أَنهَاكُمْ عَنْ ذَلِكَ."

"Those who were before you used to turn graves of their prophets and righteous people into Masjids. Do not turn graves into Masjids; I forbid this practice for you." As-Sunan, also reported [from `Abdullah ibn `Abbas, may Allah be pleased with him] that the Prophet (ﷺ) cursed women who visited graves often, and those who turn

^[1][Al-Bukhari (1301) and Muslim (823)]

graves into *Masjids* and surround their sites with (oil) lamps¹.

This is why the scholars stated that it is not permitted to build *Masjids* around or on graves. They also stated that it is prohibited to vow to a grave or to persons who reside in their vicinity², or to remain beside graves in order to give something away³, whether a *Dirham* (a currency), oil, candles, animals, for example. All these are illegal vows. The, Sahih [al-Bukhari (6202)], narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ فَلَا يَعْصِهِ."

"He who vows to obey Allah, let him obey Him. And he who vows to disobey Allah, let him not disobey Him."

None among the scholars of the *Salaf* ever encouraged or said that praying next to graves or monuments is virtuous [or permitted], or that praying and performing *Du`aa* at their vicinity is better than praying and performing *Du`aa* in other places. They all agree that praying in *Masjids* and at home is better than praying next to graves, even graves of the prophets and righteous persons, whether these grave-sites were called "*Mashahid* (monuments)" or not.

[¹] [Ahmad (1926), Abu Dawood (2817), at-Tirmidhi (294) and an-Nasaii (2016); Imam Muslim stated that this is a weak *'Hadith*; also, refer to, Ta'hdhiru as-Sajid mina-t-Tikhadhi al-Quburi Masajid, Pg., 43.]

[²] [to serve the monument on the grave]

[³] [in charity, for the purpose of securing various benefits in the vicinity of a blessed site, so they claim]

Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) legislated praying in *Masjids* rather than at the *Mashahid*. Allah (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا﴾

{And who is more unjust than those who forbid that Allah's Name be glorified and mentioned (prayers and invocations, etc.) in Allah's *Masjids* and strive for their ruin?}¹. Allah (سُبْحَانَهُ وَتَعَالَى) did not say, '*Mashahid*', [instead of, '*Masajid*']. Allah (سُبْحَانَهُ وَتَعَالَى) also said,

﴿وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ﴾

{...while you are in *I'tikaf* in the *Masajid*}². Again, Allah (سُبْحَانَهُ وَتَعَالَى) did not say, '*Mashahid*'. Allah ta'ala also said,

﴿قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

{Say (O, Muhammad): My Lord has commanded justice and (said) that you should face Him only³ in each and every *Masjid*}⁴, and,

^[1][2:114]

^[2][2:187; '*I'tikaf*', is to confine oneself in a *Masjid* for prayers and invocations leaving the worldly activities]

^[3][worship none but Allah and face the *Qiblah*, i.e. the *Ka'bah* at *Makkah* during prayers]

^[4][7:29]

﴿ إِنَّمَا يَغْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ
يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾

*{The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance}*¹, and,

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

*{And the Masjids are for Allah (Alone), so invoke not anyone along with Allah}*².

In addition, the Messenger of Allah, peace be upon him, said,

"صَلَاةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي
سُوقِهِ خَمْسًا وَعَشْرِينَ ضِعْفًا."

*"A man's prayer in congregation (at the Masjid) is twenty five folds better than his praying in his house or shop."*³
He, *salla allahu `alaihi wa-sallam*, also said,

^[1][9:18]

^[2][72:18]

^[3][Al-Bukhari (611) and Muslim (1059)]

"مَنْ بَنَى مَسْجِدًا قَالَ بُكَيْرٌ: حَسِبْتُ أَنَّهُ قَالَ: "يَتَغَيَّ بِه وَجْهَ
اللَّهِ بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ."

"He who builds a Masjid for Allah [seeking Allah's Face with it], Allah will build a house for him in Paradise.¹"

Therefore, the Prophet (مَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ) forbade turning graves into *Masajid*. He, *salla allahu `alaihi wa-sallam*, cursed those who did this, as several of the companions and the *Tabi`in* stated and reported. Al-Bukhari (4539), at-Tabarani, some scholars of *Tafsir*², and also Wathimah in his collection of the stories of the prophets, all commented on Allah's statement,

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا
يَغُوثَ وَيَعُوقَ وَنَسْرًا﴾

{And they have said: "You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr"}³. The scholars [al-Bukhari, from `Abdullah ibn `Abbas] said, "These were the names of righteous people from among the *Ummah* (Nation) of Prophet Noah, *salla allahu `alaihi wa-sallam*. After they died, their people remained at their graves. Over time, they made statues in their shapes [then worshipped them]." Afterwards, the practice of remaining at graves, touching and kissing their

[1][Al-Bukhari (431) and Muslim (828), from Abu Hurairah, may Allah be pleased with him]

[2][explanation of the *Quran*]

[3][71:23]

mounds, performing *Du`aa* next to them, and so forth, became symbols of *Shirk* and idol worshipping. This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

”اللَّهُمَّ لَا تَجْعَلْ قَبْرِي وَثَنًا يُعْبَدُ.“

“O, Allah! Do not permit my grave to be turned into a worshipped idol.^[1]”

Scholars agree that it is not allowed for those who visit the grave of Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or graves of other prophets and righteous people, to kiss or wipe the grave's soil. There is no solid object that the Muslim is ever allowed to kiss, except the *Black Stone*^[2]. The, Two Sahihs [Al-Bukhari (1494) and Muslim (2231)] narrated that `Umar ibn Al-Khattab (رَضِيَ اللهُ عَنْهُ) said, “By Allah! I know that you (*Black Stone*) are but a stone that does not bring benefit or prevent harm; if it was not for the fact that I saw the Messenger of Allah, *salla allahu `alaihi wa-sallam*, kiss you, I would not have kissed you.” Scholars agree that Muslims are not allowed to kiss or touch the two sides of the *Ka`bah* next to the *`Hijr*^[3], the *Ka`bah's* walls, *Maqamu Ibrahim*^[4], the stone inside the *Dome of the Rock* in *Jerusalem*, or graves of any of the prophets or righteous people. The scholars disagreed regarding placing the hand on the Messenger's *Minbar* (podium) when it was still intact. Malik and other scholars disliked this practice, because it is a *Bid`ah* (innovation in

[1][Malik (376)]

[2][which is in *al-Ka`bah* at *Makkah*]

[3][unroofed portion of the *Ka`bah*]

[4][where Prophet Ibrahim (Abraham صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood while building the *Ka`bah*]

the religion). It was reported that when Malik saw `Ataa place his hand on the Prophet's podium, he refrained from learning from `Ataa's knowledge. Yet, Ahmad and other scholars allowed this practice, because `Abdullah ibn `Umar (رَضِيَ اللهُ عَنْهُ) did it. As for wiping and kissing the Prophet's grave, all scholars disallowed it, because they know that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sought to eradicate practices that lead to *Shirk* (polytheism). He, *salla allahu `alaihi wa-sallam*, was sent to establish *Tau`hid* (Allah's Islamic Monotheism), making the religion sincere for Allah, Lord of all that exists.

The facts we mentioned make one realize the difference between asking prophets or righteous persons for help during their lifetime, and invoking them after their death or during their absence. This is because when the prophets¹ and *Auliya* (righteous persons) are still alive, they never allow any person to worship them or commit *Shirk* with Allah using them. Rather, they firmly forbid anyone and everyone from this practice and punish them if it happens. This is why on the Day of Resurrection, *al-Masi`h* [the Messiah, Jesus, the son of Mary, peace be upon him] will say,

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ
وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ
الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴾

[¹] [Prophethood ended with the sending of Muhammad, *salla allahu `alaihi wa-sallam*, Allah's Last and Final Prophet and Messenger]

{ "Never did I say to them ought except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things"¹ }².

Further, a man once said to the Prophet (صلى الله عليه وسلم), "What Allah and what you will." He, *salla allahu 'alaihi wa-sallam*, said,

"أَجَعَلْتَنِي وَاللَّهَ عَدْلًا بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ."

"Have you elevated me to be Allah's Equal? Rather, what Allah Alone wills."³ He also said,

"لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ وَلَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ شَاءَ مُحَمَّدٌ."

"Do not say, 'What Allah and Muhammad will.' Rather, say, 'What Allah wills and then what Muhammad wills.'⁴ Also, when a young girl once said, "And among us is the Messenger of Allah, who knows what tomorrow will bring", he, *salla allahu 'alaihi wa-sallam*, said to her,

"دَعِيَ هَذِهِ وَقَوْلِي بِالَّذِي كُنْتَ تَقُولِينَ."

[¹] [This is a great admonition and warning to the Christians of the whole world]

[²] [5:117]

[³] [Ahmad (1742)]

[⁴] [Ad-Darimi (2583)]

"Abandon these words, and say that which you were saying before (i.e., an old Arabic poem).¹" He, *salla allahu `alaihi wa-sallam*, also said,

"لَا تُطَرُونِي كَمَا أَطَرَتِ النَّصَارَى ابْنَ مَرْيَمَ فَإِنَّمَا أَنَا عَبْدُهُ
فَقُولُوا عَبْدُ اللَّهِ وَرَسُولُهُ."

"Do not exaggerate in praising me as the Christians exaggeratively praised the son of Mary. I am only His `Abd (Allah's slave and servant), so say, 'Abdullahi wa-Rasuluh (the slave of Allah and His Messenger).²" And when the companions stood up for the Prophet (ﷺ), he said,

"لَا تَقُومُوا كَمَا تَقُومُ الْأَعَاجِمُ يُعْظِمُ بَعْضُهَا بَعْضًا."

"Do not stand up for me, just as the A`aajim (non-Arabs) do with each other.³"

Anas, may Allah be please with him, said, "No person was dearer to the companions than the Messenger of Allah, *salla allahu `alaihi wa-sallam*. Yet, when they used to see him, they did not stand up for him, because they knew he hated that.⁴" Further, when Mu`adh, may Allah be pleased with him, bowed down before the Prophet, *salla allahu `alaihi wa-sallam*, he forbade that for him by saying,

[¹] [Al-Bukhari (4750)]

[²] [Al-Bukhari (3189)]

[³] [Abu Dawood (4553) and Ahmad (21158)]

[⁴] [At-Tirmidhi (2678) and Ahmad (11922)]

"لَا يَصْلُحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ
لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِرَوْحِهَا مِنْ عِظَمِ حَقِّهِ عَلَيْهَا."

"Sujud (prostrating) cannot be performed by a human to another human. If it was permissible for a human to prostrate before another, I would have ordered the wife to prostrate before her husband, because of the enormity of his rights on her.¹"

Also, when Ali was brought the hypocrites who exaggerated concerning him and claimed that he was divine, he had them burned to death in a fire.

This is the method of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the *Auliyyaa* (loyal friends) of Allah. Only those who seek to be tyrannical and to cause mischief on the earth allow other people to exaggerate regarding them and to unduly praise them. Such was the case with Pharaoh. Also, such is the case with Shaikhs of misguidance who seek to be tyrants and cause mischief on the earth, causing *Fitnah* (deviation) using the prophets and righteous people. They do this so that the prophets and the *Auliyyaa* are taken as gods; so that *Shirk* with Allah is committed with them through the deviant practices that occur during their absence and after their death, similar to the *Shirk* that was and still is committed using *al-Masi'h* (Jesus) and 'Uzair (Ezra).

This is the difference between asking prophets and righteous persons for their help in their presence and during their lifetime, as compared to invoking them during their absence or after their death. None among the *Salaf* of the

[¹]Ibn Majah (1843), At-Tirmidhi (1079), who collected a part of the 'Hadith from Abu Hurairah, and Ahmad (18591)]

Ummah (Muslim Nation) during the time of the *Sa'habah* (the companions), the *Tabi'in* (the second generation), or the next generation ever sought to pray or say *Du'aa* next to graves of prophets. They never sought the help of the Prophet, *salla allahu 'alaihi wa-sallam*, during his absence or after his death.

One of the biggest types of *Shirk* occurs when a person invokes the dead or those not present, especially during distress, by saying, "O, my master help me", hoping to remove harm or to bring benefit. This practice conforms with the Christian practice of invoking Jesus, his mother, Christian monks and priests for various needs.

It is a fact that Muhammad, *salla allahu 'alaihi wa-sallam*, is the best of Allah's creation and the most honored with Allah, *sub'hanahu wa-ta'ala*. It is also a fact that the companions were the most suited to know the Prophet's status and rights on them. Yet, they never invoked him (مَنْى) (اللهُ عَلَيْهِ وَسَلَّمَ) after his death or when he was not present with them. The *Mushriks*, on the other hand, combine *Shirk* and lying, for indeed, *Shirk*¹ is usually combined with lying². Allah, the Exalted, the Most Honored, said,

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾ حُنَفَاءَ
لِلَّهِ غَيْرِ مُشْرِكِينَ بِهِ ﴿

what translated means, {So shun the abomination (worshipping) of idols, and shun lying speech (false

^[1][such as invoking the dead and worshipping idols]

^[2][such as assigning divine powers to other than Allah and uttering claims of true benefits gained from invoking the dead or worshipping idols]

statements). *'Hunafa' Lillah* (to worship none but Allah), *not associating partners* (in worship, etc.) *unto Him*}¹. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"عُدَلْتُ شَهَادَةَ الزُّورِ بِالشِّرْكِ."

"*Shahadatu az-Zur* (false testimony) *equals Shirk with Allah*", repeating it twice or there times². In addition, Allah, sub`hanahu wa-ta`ala, said,

﴿إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ﴾

{*Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies*}³.

[1][22:30-31]

[2][Ahmad (18140), Abu Dawood (3134), ibn Majah (2363) and At-Tirmidhi (2222)]

[3][7:152.

Further, Allah, the Exalted, said,

﴿فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي﴾ قالوا ما أَخْلَفْنَا مَوْعِدَكَ بِمَلَكِنَا وَلَكِنَّا حُمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿ =

Allah's *Khalil* [Prophet Ibrahim, peace be upon him] said,

﴿ أَتَفْكَا آلِهَةً دُونَ اللَّهِ تُرِيدُونَ ﴾ ﴿ فَمَا ظَنُّكُمْ بِرَبِّ
الْعَالَمِينَ ﴾

what translated means, {“Is it a falsehood aliha (gods) other than Allah that you seek? Then what do you think about the Lord of the 'Alamin (mankind, Jinns, and all that exists)?”} ¹.

﴿ فَأَخْرَجَ لَهُمْ عِجْلاً جَسَداً لَهُ خُوارٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى
فَنَسِيَ ﴾ ﴿ أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلاً وَلَا يَمْلِكُ لَهُمْ ضَرّاً وَلَا
نَفْعاً ﴾

{Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: “O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allâh and worshipping the calf)?” They said: “We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî suggested.” Then he (As-Sâmirî) took out (of the fire) for them (a statue of) a calf which seemed to low. They said: “This is your ilâh (god), and the ilâh (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god).” Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?} [20:86-89].]

^[1][37:86-87]

Those who invoke the deceased for help, spread lies regarding their Shaikhs, such as, “when a *Mureed* (*Sufi* student) is in the west and his *Shaikh* is in the east, and the *Mureed* becomes uncovered [while sleeping or laying down], the *Shaikh* stretches his hand and cover him with the blanket! If the *Shaikh* is not able to do this, he is not a true *Shaikh*!” Truly, the devils lure such people with this utter falsehood, just as they lured idol-worshippers from among the Arabs -before Islam, planet worshippers, the *Tartar* (*Mongols*), Hindus, the *Sudan* (African religions), and so forth. The devils’ control over these people includes directing them to invent special symbols that contain *Shirk* and magic [used in their ceremonies]. Sometimes, the devils talk to such people or they talk to others through them. This lure from the devils intensifies when the *Mushriks* hear the *Muka-an* (whistling) and *Tasdiyah* (clapping)¹. The devils descend on them then, making them act and feel what possessed persons act and feel -with saliva dripping from their mouths, loud screaming, and so forth. These possessed people utter unintelligible words that neither they nor those present can comprehend².

^[1][This is the meaning of these two words given by Imam ibn Taimiyyah in, Iqtidhaa-o as-Sirati al-Mustaqim Mukhalafata As`habi al-Ja`heem, Pg., 332.]

^[2][similar to what occurs during deviant *Sufi* rituals]

***Tawassul* with the Grade and Honor Prophets and Righteous People Have with Allah**

The third type of *Tawassul* (invoking), is also a common practice and entails one's saying, "O, Allah! I invoke You with the *Jah* (grade, Status) that *Fulan* (so and so) has with You," or, "I invoke You by *Fulan's* blessing, requesting fulfillment of my needs." This type of *Du'aa* was never reported from any of the companions, the *Tabi'in* or the *Salaf* of the *Ummah*. There is no reference to this type of *Du'aa* that I can inform you of, except what I read in the *Fatawa* (religious opinions) of Abu Muhammad [al-'Ezz] ibn Abdis-Salam the *Faqih* (scholar). He issued a *Fatwa* regarding the topic under discussion saying, "No one is allowed to do this, except with the Prophet (ﷺ), providing that the *'Hadith* that allows this practice is authentic."

The *'Hadith* that al-'Ezz is referring to, is one that an-Nasai, at-Tirmidhi (3205), [ibn Majah (1375),] and others reported. They narrated that the Prophet (ﷺ) taught one of his companions to say a *Du'aa* by saying, "O, Allah! I seek Your help and perform *Tawassul* (I invoke) You with Your Prophet, the Prophet of mercy. O, Muhammad! O, Rasulu-llah (Allah's Prophet)! I perform *Tawassul* with you¹ to my Lord, so that He fulfills my need. O, Allah, allow him (the Prophet ﷺ) to intercede on my behalf *and allow me to intercede on his behalf*²."

[1][meaning, '...with your *Du'aa*']

[2][The last sentence of the *'Hadith* means, "Accept my plead to you to accept the Prophet's *Du'aa* to You on my behalf." Therefore, it has nothing to do with invoking the Prophet, *salla=*

=allahu `alaihi wa-sallam, after he died, or invoking Allah with the Prophet's *Jah* or the grade he has with Allah.]

Did the Blind Man Invoke Allah With his Own *Jah* Too?

Some people *falsely* used this *'Hadith* to allow *Tawassul* with the *Jah* (position, honor, or grade) the Prophet (ﷺ) has with Allah, both during his lifetime and after his death. They said that this type of *Tawassul* does not entail invoking the creation or asking for their help. Rather, it involves performing *Du`aa* to Allah and asking for His Help, by mentioning the Prophet's *Jah* with Him¹.

They also claimed that this type is similar to what ibn Majah reported, narrating that the Prophet (ﷺ) said, while mentioning the *Du`aa* a person recites when departing to join the prayer, "O, Allah! I invoke You with the right that those who invoke have on You², and with the virtue of this trip (to the *Masjid*) that I am taking, because I have not taken this trip in pride or arrogance, or to show off

[¹]Did the blind man ask Allah by his own *Jah* to accept the Prophet's *Du`aa*? Refer to the last sentence of the *'Hadith*]

[²]Allah promised this,

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

{*And your Lord said: "Invoke Me [believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"*} [40:60]]

or seek fame. I departed (to the *Masjid*) to fend off Your Wrath and to seek Your Pleasure. I ask You to save me from the Fire and to forgive me my sins, because nothing except You forgive the sins.¹” Some people said that this

^[1][A weak *Hadith* collected by ibn Majah (770) and Ahmad (10729). It is legislated for Muslims to invoke Allah by mentioning the good deeds they performed in sincerity to Him, *sub'hanahu wa-ta'ala*. Al-Bukhari (2111) and Muslim (4926) reported that, 'Abdullah ibn 'Umar, may Allah be pleased with him, said that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said, what translated means, “*While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, 'Invoke Allah with the best deed you have performed (so Allah might remove the rock).' One of them said, 'O Allah! My parents were old and I used to go out for grazing (my animals). On my return I would milk (the animals) and take the milk in a vessel to my parents to drink. After they had drunk from it, I would give it to my children, family and wife. One day I was delayed and on my return I found my parents sleeping, and I disliked to wake them up. The children were crying at my feet (because of hunger). That state of affairs continued until it was dawn. O, Allah! If You regard that I did it for Your sake, then please remove this rock so that we may see the sky.' So, the rock was moved a bit. The second said, 'O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it until I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O, Allah! If You regard that I did if for Your sake, kindly remove this rock.' So, two-thirds of the rock was removed. Then the third man said, 'O Allah! No=*

'*Hadith* entails invoking Allah by the right those who perform *Du`aa* have on Him, and by the act of going to the prayer, because Allah made a right on Himself, as He stated,

﴿وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ﴾

{*And (as for) the believers it was incumbent upon Us to help (them)*}¹, and,

﴿كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا﴾

{*It is a promise binding upon your Lord that must be fulfilled*}². Also, they added that in the, Two Sahihs, Mu`adh ibn Jabal reported that Allah's Apostle, *salla allahu `alaihi wa-sallam*, said to him,

=doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when I wanted to pay him, he refused to take it, so I sowed it and from its yield I bought cows and (hired) a shepherd. After a time that man came and demanded his money. I said to him, 'Go to those cows and the shepherd and take them for they are for you.' He asked me whether I was joking with him. I told him that I was not joking with him, and all that belonged to him. O, Allah! If You regard that I did it sincerely for Your sake, then please remove the rock.' So, the rock was removed completely from the mouth of the cave."']

[¹][30:47]

[²][25:16]

"يَا مُعَاذُ هَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟" قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: "فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا."

"O, Mu`adh! Do you know Allah's right on His slaves and the slaves' right on Him?" Mu`adh said, "Allah and His Messenger have more knowledge." The Prophet, sallallahu `alaihi wa-sallam, said, "Allah's right on the slaves, is that they worship Him and do not associate anything (or anyone) with Him. The slaves' right on Allah, is that He will not punish those who do not associate anything or anyone with Him in worship."¹

Also, several `Hadiths state that, "(If you do this and that, then) it will be a pledge on Allah that He will (award or punish for said acts)." As an example for this type of `Hadith, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةَ أَرْبَعِينَ لَيْلَةً فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ عَادَ كَانَ مِثْلَ ذَلِكَ" فَمَا أَذْرِي أَفِي الثَّالِثَةِ أَمْ فِي الرَّابِعَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَإِنْ عَادَ كَانَ حَتْمًا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ" قَالُوا: يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ قَالَ: "عُصَارَةُ أَهْلِ النَّارِ."

^[1][Al-Bukhari (2644) and Muslim (44)]

“Whoever consumes al-Khamr (alcohol), will not have his prayer accepted for forty nights. If he repents, then Allah will forgive him. If he repeats, he will earn the same. If he drinks it for a third (or said, ‘a fourth time’), it will be a pledge on Allah, the Exalted, the Most Honored, that He gives him a drink from Tinat-ul- Khabal.” It was said, “O, Allah's Messenger! What is *Tinat-ul-Khabal*?” He, *salla allahu `alaihi wa-sallam*, said, “*The `Usarah (blood and pus) from the bodies of the people of the Fire.*¹”

Another group, and the correct position, stated that these examples do not allow *Tawassul* with the Prophet (ﷺ) after his death or during his absence. Rather, they merely allow *Tawassul* with the Prophet's *Du`aa* during his lifetime and while he was present. Just as in Sahih Al-Bukhari (954), `Umar ibn Al-Khattab, may Allah be pleased with him, performed *Istisqaa* with al-`Abbas by saying, “O, Allah! We used to ask our Prophet (ﷺ) to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O, Allah! Bless us with rain.” And so it would rain. `Umar explained that they used to perform *Tawassul* with the Prophet's *Du`aa* during the Prophet's lifetime, and thus, rain would fall.

^[1][Ahmad (20526), Abu Dawood (3195), an-Nasaii (5575) and ibn Majah (3368)]

Tawassul in Hadiths Merely Refers to the Prophet's Invocation to Allah in Du`aa

Tawassul mentioned in *'Hadiths* under discussion only refers to the companions asking the Prophet (ﷺ) to *invoke* Allah on their behalf, and he would perform *Du`aa* for their benefit. At the same time, the companions would also *invoke* Allah and say their own *Du`aa* to Him.

Furthermore, and to support this fact, the Sahih, reported that a man entered the *Masjid* one Friday, when the Messenger of Allah, *salla allahu `alaihi wa-sallam*, was delivering a speech. The man stood and faced the Messenger of Allah, *salla allahu `alaihi wa-sallam*, and said, "O, Allah's Apostle! The possessions have been destroyed and the fairways have been blocked. Please invoke Allah on our behalf to stop the rain." The Messenger of Allah, peace be upon him, raised his hands, saying,

"اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ عَلَى الْآكَامِ وَالظَّرَابِ وَبُطُونِ
الأُودِيَةِ وَمَنَابِتِ الشَّجَرِ."

'O, Allah! Around us and not directly on us. O, Allah! On the hills, low mountain tops, valley bottoms and where trees grow.'" So the rain stopped and they went out walking in the sun.¹ This *'Hadith* asserts that a man asked

^[1][Al-Bukhari (958) and Muslim (1493)]

the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) by saying, "Please invoke Allah on our behalf to stop the rain."¹

Hence, the Prophet's *Tawassul* during *Istisqaa* contained his *Du`aa* to Allah, when he was still alive. When he died, the companions performed *Tawassul* with al-`Abbas, with his *Du`aa*, just as they used to perform *Tawassul* and *Istisqaa* with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). They did not perform *Istisqaa* by the Prophet's person [or by the Prophet's *Jah* with Allah] after his death or when he was not present with them, or next to his grave or any other person's grave. Furthermore, Mu`awiyah ibn Abi Sufyan, may Allah be pleased with them both, performed *Istisqaa* with Yazid ibn al-Aswad al-Jurashi, by saying, "O, Allah! We seek the means of approach to You with our best person! O, Yazid! Raise your hands to Allah." Yazid raised his hands and performed *Du`aa* to Allah, and the congregation performed *Du`aa* with him and the rain fell. This is why the scholars stated that it is preferred to perform *Istisqaa* with righteous, good people, and even better with the family of the Messenger of Allah, *salla allahu `alaihi wa-sallam*. No one among the scholars said that *Tawassul*, *Istisqaa*, or invoking Allah for victory, and so forth, are allowed with prophets or righteous person after their death or during their absence in their lifetime. The *Du`aa* is certainly the core for acts of worship².

^[1][Why then, if it was legal to do so, did he not stay in his area, save himself the trouble of traveling and invoke Allah with the grade and honor that His Prophet has with Him?]

^[2][Allah's Prophet, *salla allahu `alaihi wa-sallam*, said, regarding supplicating to Allah as an act of worship (or, *`Ibadah*),

"الدُّعَاءُ هُوَ الْعِبَادَةُ."

Acts of worship are built around the *Sunnah* and *Ittiba`*¹, not on following the desires or *Bid`ah* (innovations in the religion). Allah, sub`hanahu wa-ta`ala, is worshipped only through what He has legislated, not through the desires and wants of creation. Allah, sub`hanahu wa-ta`ala, said,

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ﴾

{Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed}², and,

﴿ ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴾

{Invoke your Lord with humility and in secret. He likes not the aggressors}³. Also, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

=“*Du`aa is the `Ibadah.*” Ahmad, Abu Dawood, at-Tirmidhi, ibn Majah, al-`Hakim, among others, collected this narration, which al-`Hakim, adh-Dhahabi and al-Albani graded as *Sahih*.]

⁽¹⁾[following and imitating the guidance of the Messenger of Allah, peace be upon him]

⁽²⁾[42:21]

⁽³⁾[7:55]

"إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الطَّهُورِ وَالِدُّعَاءِ."

"Among my Ummah, there will come some people who transgress their limits regarding Du'aa and Tahur (exaggerate in washing up).¹"

^[1][Ahmad (19645), Abu Dawood (88) and ibn Majah (3854), from `Abdullah ibn al-Mughaffal, may Allah be pleased with him]

Invoking the Shaikhs When a Disaster Strikes

When people call their Shaikh to strengthen their hearts against a trial or a fearful event that has befallen them, they commit an aspect of *Shirk* that imitates a part of the Christian religion. Allah, sub`hanahu wa-ta`ala, is the One who sends mercy and prevents harm. Allah, sub`hanahu wa-ta`ala, said,

﴿وَأِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ﴾

{*And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor*}¹. Also, Allah, sub`hanahu wa-ta`ala, said,

﴿مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ﴾

what translated means, {*Whatever of mercy (of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter*}², and,

^[1][10:107]

^[2][35:2]

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴾ ﴿ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾

{Say (O, Muhammad): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful! Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!"}¹. Further, Allah, the Exalted, the Honored, said,

﴿ قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴾ ﴿ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنْ عَذَابُ رَبِّكَ كَانَ مَحْذُورًا ﴾

{Say (O, Muhammad): "Call unto those besides Him whom you pretend [to be gods like angels, 'Eesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person. Those whom they call upon [like 'Eesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Eesa

¹[6:40-41]

(Jesus), 'Uzair (Ezra), angels, etc.] *hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!*}¹. Therefore, Allah stated that the angels and prophets are not able to remove harm or divert it from befalling those who invoke them!

A person may claim that he only calls on the [absent or dead] Shaikh so that he intercedes [with Allah] on his behalf. However, this is similar to Christian invocations of Mary, their monks and priests. The believer only seeks Allah, fears Him alone and calls on Him, making the religion sincere for Him, *sub`hanahu wa-ta`ala*.

There is no doubt that the best person among the creation is the Messenger of Allah (ﷺ). His companions had the best knowledge of the Prophet (ﷺ) and his status and were the most obedient to him. Yet, when they felt fright and fear, he never ordered [or permitted] any one of them to say, "O, my master! O, Messenger of Allah...!", either during his lifetime, or after his death. Rather, he ordered them to remember Allah, *sub`hanahu wa-ta`ala*, and invoke Him alone [during afflictions]. To satisfy his right on them, he, *salla allahu `alaihi wa-sallam*, only ordered them to recite the *Salah* and *Salam* for his benefit².

^[1][17:56-57]

^[2][by saying, "*Salla allahu `alaihi wa-sallam*", which means, "All the peace and blessing of Allah be upon him"]

The Prophet (صلى الله عليه وسلم) and His Companions Always Invoked Allah Alone for Help

Allah, sub`hanahu wa-ta`ala, said,

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١﴾ فَانْقَلَبُوا بِنِعْمَةِ
مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو
فَضْلٍ عَظِيمٍ﴾

{Those (believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty}¹.
'Abdullah ibn (son of) 'Abbas, may Allah be pleased with both of them, said, as in Sahih Al-Bukhari (4197), "This Du`aa² was the saying that Prophet Ibrahim, peace be upon

^[1][3:173-174]

^[2][meaning,

"حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ."

"`Hasbuna-llahu wa-ni`ma al-Wakil. (Allah Alone is Sufficient for us, and He is the Best Disposer of affairs.)"]

him, said when he was thrown in the fire [*Quran* 21:51-70]; also Muhammad, *salla allahu `alaihi wa-sallam*, and his companions said it when the hypocrites said to them, "The pagans have gathered a great army against you."

When experiencing a hardship, the Prophet (ﷺ) used to say, as reported in the, *Sahih* [al-Bukhari (5870) and Muslim (4909)],

"لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ
لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ
الْكَرِيمِ."

"La ilaha illa-llahu al-`adheemu al-`haleem. La ilaha illa-llahu rabbu al-`arshi al-`adheem. La ilaha illa-llahu rabbu as-samawati wa-rabbu al-ardhi wa rabbu al-`arshi al-kareem. (There is no deity worthy of worship except Allah, the All-Mighty, the All Forbearing; there is no deity worthy of worship except Allah, the Lord of the Mighty Throne; there is no deity worthy of worship except Allah, the Lord of the heavens and the earth, and the Lord of the Honorable Throne." It was reported that the Prophet (ﷺ) taught this *Du`aa* to members of his household.

Further, the *Sunan* reported that the Prophet (ﷺ) used to say the following words when a matter made him concerned,

"يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ."

"*Ya 'hayyu, ya qayyumu, bi-ra'hmatika astagheeth. (O, You Who is the Ever-Living, the Sustainer! I seek refuge with Your Mercy.)*"¹

Expanding further on this topic, the Musnad (3528), by Imam Ahmad, and the Sahih, by Abu 'Hatim al-Busti both reported that 'Abdullah ibn Mas'ud, may Allah be pleased with him, said that the Prophet (ﷺ) said,

"مَا أَصَابَ أَحَدًا قَطُّ هَمٌّ وَلَا حَزَنٌ فَقَالَ: اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَائِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رَبِيعَ قَلْبِي وَثَوْرَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي وَغَمِّي إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَحُزْنَهُ وَأَبْدَلَهُ مَكَانَهُ فَرَجًا."

"*When a slave, who is experiencing a concern or sadness, says, 'Allahumma inni 'abduk, wa-bnu 'abdik, wa-bnu amatik; nasiyati bi-yadik, madhin fiyya 'hukmuk, 'adlun fiyya qadha-uk. Asaluka bi-kulli-s-min huwa lak, sammaita bihi nafsak, au 'allamtahu a'hadan min khalqik, au anzaltahu fi kitabik, au ista-tharta bihi fi 'ilmi-l-ghaibi 'indak, an taj'ala al-qurana al-'adheema rabi'a qalbi, wa-nura sadri, wa jila-a 'huzni, wa-dhahaba hammi wa ghammi,' Allah will send away his concern and depression and replace them with relief instead.*" They said, "O,

^[1][At-Tirmidhi (3446)]

Messenger of Allah! Should we learn it?" He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"بَلَى يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا."

"Yes. Those who hear this (the words contained in this *Du'aa*) ought to learn them." Translated, this *Du'aa* means, "O, Allah! I am Your slave, the son of Your male slave [my father] and the son of Your female slave [my mother]; my forelock is in Your Hand; Your Preordainment will certainly touch me; Your judgment concerning me is surely just. I ask You by Every Name that You have and call Yourself by, or taught it to some of Your creation, or Revealed it in Your Books¹, or kept it in the knowledge of the Unseen that You Alone have, to make the Great *Quran* the springtime of my heart, the light of my chest, the end of my sorrow and the conclusion of my depression and sadness."

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said to his *Ummah*,

"إِنَّ هَذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنَّ اللَّهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ."

"These Signs that Allah sends (eclipse) do not occur for anyone's death or life. But, Allah sends them to scare His slaves with them. Therefore, when you witness an eclipse,

^[1][such as the *Quran*, the *Torah* and the *Gospel*]

revert to *Dhikru-llah*¹, supplicate to Him and seek His Forgiveness.²” Therefore, the Prophet, *salla allahu `alaihi wa-sallam*, ordered his *Ummah*, when *Kusuf* (eclipse) occurs to revert to prayers, *Du`aa*, *Dhikr*, *`Itqh* (to free a slave) and give charity. He did not order them to invoke a created being, whether it be an angel, a prophet, or anyone else [including himself]. There are several similar examples in the *Sunnah*. These examples clearly demonstrate that the Prophet, *salla allahu `alaihi wa-sallam*, only legislated for Muslims the types of *Du`aa* that Allah permitted, such as invoking Him, reciting words of remembrance of Him, seeking His Forgiveness, performing prayer, giving charity, and so forth. Therefore, how can a believer commit injustice against Allah and His Messenger by abandoning what Allah and His Messenger legislated, to that which is a *Bid`ah*, knowing that Allah has not revealed any authority to commit such practices that imitate and mirror *Mushrik* and Christian practices?

^[1][praising Allah, seeking refuge in Him, etc.]

^[2][Al-Bukhari and Muslim collected similar words for this *`Hadith* in various parts of their *Sahih* collections from several companions]

Imaginary Benefits Gained by Worshipping Idols are the Reason Why People Worship them

Some people might claim that their needs were satisfied by invoking the dead for help and that their dead or absent Shaikh appeared to them [; in reality, the devils deceive them]. Let us not forget that this also occurred with star-worshippers and idol-worshippers, as well as, other *Mushriks*. This¹ has become a widely reported occurrence within previous and contemporary *Mushriks*. Had it not been the case, the idols, the prophets, and so forth, would not have been worshipped. Al-Khalil [Abraham (Ibrahim), the Messenger of Allah] said,

﴿وَاَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ رَبِّ إِنَّهُمْ أَضَلَّلَنَ كَثِيرًا
مِّنَ النَّاسِ ﴿

{ “And keep me and my sons away from worshipping idols. O, my Lord! They have indeed led astray many among mankind” }².

^[1][imaginary benefits gained by worshipping idols and invoking the dead]

^[2][14:35]

When Shirk Started

It is reported that *Shirk* first started in *Makkah*, long after Ibrahim al-Khalil -Prophet Abraham, peace be upon him-, by 'Amr ibn La'hy al-Khuza'ii. The Prophet, *salla allahu 'alaihi wa-sallam*, saw 'Amr pulling his internal organs behind him in the Fire [al-Bukhari (1136) and Muslim (1500)]. 'Amr was the first person to start the practice of designating the *Sawaa-ip* animals [for the gods; nothing could be mounted on them] and changed the religion of Prophet Ibrahim. Once, 'Amr traveled to *ash-Sham* (Syria) and found idols in the village of *Balqhaa*. They were thought to have the power of bringing benefit and fending off harm. He brought images of these idols back to *Makkah* and founded the tradition of *Shirk* and idol-worshipping among the Arabs.

To further expand on this subject, we assert that Allah and His Messenger prohibited *Shirk*, magic, murder, *Zina* (fornication and adultery), *Shahadatu az-Zur* (false testimony), alcohol consumption, and so forth, although one might think that committing such prohibitions brings benefit or prevents some types of harm. Otherwise, people would not have committed the prohibitions [or worshipped the idols for that matter]. In reality, what drives the hearts to commit the prohibitions is either ignorance or an anticipated benefit. Indeed, those who have knowledge that a certain matter is filthy [useless, impure, harmful] and forbidden, will not seek and commit it.

We reiterate the fact that those who commit such mistakes, are either ignorant of the impurity that these matters contain, or they need to commit such mistakes to satisfy their desires. In reality, these prohibited acts might lead to a harm greater in proportion than the delight they

might bring. However, those who commit them are unaware of this fact, because of their ignorance, or because their desires overcame them and prompted them to commit such prohibitions. Desire frequently leads people to act as if they have no knowledge of the truth. Indeed, being fond of an action [or an object] makes one act as if he or she is blind and deaf.

Believers Recognize the Benefits of the Obedience of Allah and the Harm Brought by Sins

In contrast, the knowledgeable believer fears and obeys Allah¹. Once, Abu al-'Aliyah said, "I asked the companions of Muhammad, *salla allahu 'alaihi wa-sallam*, about what Allah said,

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ
مِنْ قَرِيبٍ ﴾

*{Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards}*². They said, 'Every person who disobeys Allah does so in ignorance and every person who repents before death, will have repented soon afterwards³.'" However, this book is not the place to expand on the subject of what harm prohibited acts produce, or what benefits fulfilling the Commandments bring. It is enough for the believer to know that what Allah, *sub'hanahu wa-ta'ala*, ordered is for an actual and real benefit, or is mostly beneficial, and what Allah, *sub'hanahu wa-ta'ala*, prohibited is for an actual and clear harm, or is mostly harmful. Further, Allah, *sub'hanahu wa-ta'ala*, does not command His slaves [to

^[1][recognizing the benefits of obeying Him and the harm brought by sins]

^[2][4:17]

^[3][meaning, as long as they repented before death, it is still not too late for them]

worship Him, obey Him] because He needs them. He, sub`hanahu wa-ta`ala, does not prohibit them [from violating His Commandments] for being a miser with them. He only commands them with what will ensure their benefit, and prohibits for them what will harm them. Allah, the Exalted, the Honored, described His Prophet (صلى الله عليه وسلم) that,

﴿ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ ﴾

{He commands them for Al-Ma`ruf¹; and forbids them from Al-Munkar²; he allows them as lawful At-Tayyibat³, and prohibits them as unlawful al-Khaba-ith⁴}.

[¹]Islamic Monotheism and all that Islam has ordained]

[²]disbelief, polytheism of all kinds, and all that Islam has forbidden]

[³]all that is good and lawful, such as deeds, beliefs, persons, foods, etc.]

[⁴]all that is evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.

Refer to the *Quran* (7:157)]

The Ruling Concerning Kissing Graves and Wiping One's Hands on them

Wiping a grave, any grave, kissing it and wiping one's cheeks on it, are impermissible acts, according to the consensus of Muslims, even if it is a prophet's grave. In addition, none of the *Salaf* of this *Ummah* or its Imams ever indulged in such practices, which are acts of *Shirk*. Allah, sub`hanahu wa-ta`ala, said,

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ
وَيَعُوقَ وَنَسْرًا وَقَدْ أَضَلُّوا كَثِيرًا ﴾

{*And they have said: "You shall not leave your gods, nor shall you leave (your idols) Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr." And indeed they have led many astray*}¹. We previously stated that these were the names of righteous people from among the people of Prophet Nu`h (Noah, peace be upon him). When the righteous people mentioned here died, their people remained next to their graves for a while. Then, as time passed, they made statues in their shapes [and later on worshipped these images and idols].

It is especially sinful if kissing graves, wiping one's cheeks on them, and so forth, are joined with invoking the dead and seeking their help. We stated the rulings on these practices and affirmed that they are indeed a part of *Shirk*. We also explained the difference between *az-Ziyarah al-Bid'iyyah* (invented manner of visiting graves) that mimic

^[1][71:23-24]

and imitate Christian practices and *az-Ziyarah ash-Shar`iyyah* (Islamically legal manner of visiting graves).

Bowing Down and Kissing the Ground Before Shaikhs and Leaders

There is no dispute between the Imams that bowing before Shaikhs [or leaders] and kissing the ground before them, are impermissible acts. Even bending the back slightly for other than Allah is impermissible. In, al-Musnad (4038), and other books of *'Hadith*, there is a *'Hadith* that states, "When Mu`adh ibn Jabal returned from *ash-Sham* Area, he bowed down before the Prophet (ﷺ), who said, 'What is this, O, Mu`adh?' He said, 'O, Messenger of Allah! I saw the people in *ash-Sham* bowing down before their bishops and patriarchs, and they attributed this practice to their prophets.' He said,

"أَرَأَيْتَ لَوْ مَرَرْتَ بِقَبْرِى أَكُنْتَ تَسْجُدُ لَهُ؟" قَالَ مُعَاذٌ: قُلْتُ لَا
قَالَ: "فَلَا تَفْعَلُوا لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ
النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ
الْحَقِّ."

'If I were to command any person to bow down before anyone, I will command the wife to bow down before her husband, because of his great right on her. O, Mu`adh! If you pass by my grave, would you bow down?' Mu`adh said, 'No.' The Prophet, peace be upon him, said, *'True, do not do it.'*^[1]

[1][Ahmad (4038) Abu Dawood (1828), ibn Majah (1843), using different narrations]

Also, Allah's Apostle, *salla allahu `alaihi wa-sallam*, refused to allow the companions to stand up while he was sitting down, even though they were standing for prayer¹, so that it did not appear as though they were imitating those who stand up for their leaders. He, *salla allahu `alaihi wa-sallam*, also stated that those who like people to stand up for them will be among the people of the Fire, saying,

"مَنْ سَرَّهُ أَنْ يَتَمَثَّلَ لَهُ الرَّجَالُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ."

*"He who likes for men to stand up for him, let him assume his assured seat in the Hellfire."*²

Consequently, what about those who like people to bend the back from the head before them, and like to have their hands kissed? `Umar ibn Abdul Aziz was Allah's *Caliph* [the supreme leader of the Islamic State] on earth. Yet, he appointed aids who would prevent those who sought his audience from kissing the ground in front of him. He used to discipline those who indulged in such practices before him.

Therefore, standing up or sitting down³, *Ruku`* (bowing) and *Sujud* (prostrating) are, and should only be directed, at the only One Who deserves to be worshipped, the Creator of the heavens and earth. An exclusive right for Allah, such as vowing, for example, should not be given to

[¹] [Al-Bukhari (647) and Muslim (623), from `Aishah, may Allah be pleased with her; he, *salla allahu `alaihi wa-sallam*, was ill and led the prayer while sitting down, ordering the companions to sit down while praying behind him.]

[²] [Ahmad (16227), Abu Dawood (4552) and at-Tirmidhi (2679)]

[³] [as acts of worship, or honoring and revering]

anyone or thing, except Allah Alone. The Messenger of Allah, *salla allahu `alaihi wa-sallam*, said,

"مَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لِيَصْمُتْ."

*"He who intends to swear, let him swear by Allah or keep silent."*¹ He, *salla allahu `alaihi wa-sallam*, also said,

"مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ."

*"He who swears by other than Allah, will have committed Shirk."*²

Certainly, all acts of worship can only be directed at Allah, Alone without partners,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

{And they were commanded not, but that they should worship Allah, and worship none but Him Alone³, and perform As-Salat (*Iqamat-as-Salat*) and give Zakat: and that is the right religion}⁴. Also, the, Sahih [Muslim (3236)], reported that the Prophet (ﷺ) said,

^[1][Al-Bukhari (2482) and Muslim (3105)]

^[2][Ahmad (5120), Abu Dawood (2829) and at-Tirmidhi (1455)]

^[3][abstaining from ascribing partners to Him]

^[4][98:5]

"إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ."

"Allah likes three (virtues) for you and hates three (evils) for you. He likes for you that you worship Him and not associate anything (or anyone) with Him in worship; that you hold fast to Allah's Rope (the Quran and the Sunnah), altogether; and not divide. He hates for you (these three evils): 'It was said,' and, 'he said,'¹ asking unnecessary questions² and wasting money." Sincerity with Allah in the religion is the foundation of the worship of Allah³.

Our Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited *Shirk*, whether minor or major, small or big. For example, many *'Hadiths* from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that reach the *Tawaatur*

^[1][unfruitful talk, often repeating what others say, or gossip]

^[2][about matters that are not useful or current]

^[3][Allah, the Exalted, the Most Honored, said,

﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

{So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord}[18:110].}

grade¹ forbid praying while the sun is rising or setting, such as his saying,

"لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّيَ عِنْدَ طُلُوعِ الشَّمْسِ وَلَا عِنْدَ غُرُوبِهَا."

*"One of you should not seek to pray while the sun is rising or setting."*²

He, peace be upon him, also disallowed praying from the time after dawn fills the horizon, until the sun rises, and from after 'Asr (forenoon) until sunset³. He, *salla allahu 'alaihi wa-sallam*, also stated that the sun rises

[¹] [where many companions heard the Prophet's statement or reported his action and then, throughout the chain of narration, numerous number of narrators reported the 'Hadith from the companions, then the next generation, etc.]

[²] [Al-Bukhari (550) and Muslim (1369), from Abdullah ibn 'Umar, may Allah be pleased with him]

[³] [Al-Bukhari (551) and Muslim (1368) reported from Abu Sa'eed al-Khudri, may Allah be pleased with him, that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said,

"لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَرْتَفِعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ."

"There is no prayer after the morning prayer, until the sun rises, and there is no prayer after the 'Asr prayer, until the sun sets."

between two horns of the devil, and this is when the *Kuffar* perform *Sujud* for the sun¹.

[¹] [Al-Bukhari (3032) reported from 'Abdullah ibn 'Umar, may Allah be pleased with him, that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said,

"إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَبْرُزَ وَإِذَا غَابَ حَاجِبُ
الشَّمْسِ فَادْعُوا الصَّلَاةَ حَتَّى تَغِيبَ وَلَا تَحِثُّوا بِصَلَاتِكُمْ طُلُوعَ
الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ."

"When the (upper) edge of the sun appears (in the morning), don't perform a prayer until the sun appears in full, and when the lower edge of the sun sets, don't perform a prayer until it sets completely. And you should not seek to pray at sunrise or sunset for the sun rises between two sides of the head of the devil (Satan)." Also, Muslim (1374) reported from 'Amr ibn 'Abasah, may Allah be pleased with him, that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said,

"صَلِّ صَلَاةَ الصُّبْحِ ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ حَتَّى تَطْلُعَ الشَّمْسُ حَتَّى
تَرْتَفِعَ فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَحِينَئِذٍ يَسْجُدُ لَهَا
الْكُفَّارُ ثُمَّ صَلِّ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى يَسْتَقِلَّ الظِّلُّ
بِالرُّمَحِ ثُمَّ أَقْصِرْ عَنِ الصَّلَاةِ فَإِنَّ حِينَئِذٍ تُسَجَّرُ جَهَنَّمُ فَإِذَا أَقْبَلَ الْفَيْءُ
فَصَلِّ فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ أَقْصِرْ عَنِ
الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَحِينَئِذٍ
يَسْجُدُ لَهَا الْكُفَّارُ." =

Hence, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade praying during these times, because praying then imitates the practice of the *Mushriks*, who perform *Sujud* to the sun. He, *salla allahu `alaihi wa-sallam*, also stated that Satan attends the sunset, so that in reality, *Sujud* is performed for him. Consequently, what about an even more clear *Shirk* and imitation of the *Mushriks* than this [such as bowing in front of religious or political leaders]? Allah, *sub`hanahu wa-ta`ala*, commanded His Messenger, *salla allahu `alaihi wa-sallam*, to say,

﴿ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴾

{Say (O, Muhammad): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah." Then, if they turn away, say:

=*"Observe the dawn prayer, then stop praying when the sun is rising, until it is fully up, because when it rises it comes up between the horns of Satan, and the unbelievers prostrate themselves to it at that time. Then pray, because the prayer is witnessed and attended (by angels), until the shadow becomes about the length of a lance; then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray, for the prayer is witnessed and attended by angels, until you pray the afternoon prayer, then cease prayer, until the sun sets, because it sets between the horns of the devil, and at that time the unbelievers prostrate themselves before it."*]

"Bear witness that we are Muslims"}¹. Allah, sub'hanahu wa-ta'ala, prohibited practices of the people of the Book, such as their taking each other as gods besides Allah (سُبْحَانَهُ وَتَعَالَى). He who prefers the guidance of the likes of Christians to the guidance of Allah's Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), his companions and those who followed their lead with excellence, has abandoned what Allah (سُبْحَانَهُ وَتَعَالَى) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded and ordained.

As for one's saying to another person, "My need has been met because of Allah's blessing and your blessing," has uttered an evil saying. Allah (سُبْحَانَهُ وَتَعَالَى) must not be equated with His creation in this manner. Once, a man said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "What Allah wills and what you will." He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"أَجَعَلْتَنِي وَاللَّهَ عَدْلًا؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ."

"Have you made me an equal with Allah? Rather, what Allah alone wills."² He, *salla allahu 'alaihi wa-sallam*, also said to his companions,

"لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ
ثُمَّ شَاءَ مُحَمَّدٌ."

"Do not say, 'What Allah wills and what Muhammad wills.' Rather, say, 'What Allah wills Thumma (and then) what Muhammad wills.'³" A *Hadith* also stated that a Muslim

[1][3:64]

[2][Ahmad (1742)]

[3][Ad-Darimi (2583)]

saw a man in a vision and that man said to him, "You (Muslims) are a good people, except that you *Tunaddidun*," meaning, you make an equal to Allah, by saying, "What Allah wills and what Muhammad wills." So the Messenger of Allah, *salla allahu `alaihi wa-sallam*, prohibited this statement¹. The, *Sahih* [al-Bukhari (801) and Muslim (104)], also reported that Zaid ibn Khalid al-Juhani, may Allah be pleased with him, said that the Messenger of Allah, *salla allahu `alaihi wa-sallam*, led them in *Fajr* Prayer at the area of al-*Hudaibiyyah*, after it had rained during the night. He, *salla allahu `alaihi wa-sallam*, said,

"هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟"

"Do you know what your Lord has said tonight?" They said, "Allah and His Messenger have more knowledge." He said,

"أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ: بِنُوءِ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكَبِ."

"Allah said, 'Some of My slaves have reached the morning as believers and some as Kuffar. As for he who said, 'We received the rain by Allah's Favor and by His Mercy,' he is a believer in Me and a Kafir of the planet. As for he who said, 'We have received the rain because of such and such planet,' he is a Kafir of Me and a believer in the planet.'"

^[1][Ahmad (19773) and ibn Majah (2109)]

The creations Allah made as participants in various worldly incidents are not made as partners or equals with Allah, nor are they made as helpers of Him.

Some people might utter this claim, "We had our needs fulfilled, because of the Shaikh's blessing," meaning by their statement, "because of the Shaikh's *Du'aa* to Allah". As we previously stated, the *Du'aa* that is accepted the soonest, is a *Du'aa fi Dhahri al-Ghaib* [for the benefit of one's absent or dead believing brothers]. Further, one may indicate by this statement that his need was fulfilled, because of the blessing of the righteous acts that the Shaikh commanded him to perform, or what he taught him of righteous acts, or the blessing of the Shaikh's righteous aid that he extended to him, and so forth. All these are correct and valid meanings. There is no doubt that Allah's obedience, and the believers' *Du'aa* for each other all benefit Muslims in this *Dunya* (life) and the *Akhirah* (the Last Life), by Allah's Favor and Mercy. On the other hand, such a person might be referring in this statement to what he falsely thinks has happened, because of his invoking dead and absent people, thinking that a certain dead Shaikh fulfilled his need or performed what he is unable and truly unfit to perform, and so forth¹.

^[1][Therefore, one should avoid the statement explained in this paragraph, and similar confusing, ambiguous statements.]

The Truth about the Imaginary *Sufi* Personality, Described as Being a *Qutb*, *Ghauth*, *Fard*, *Jami*

The questioner also asked about *al-Qutb* (the pole), *al-Ghauth* (the helper), *al-Fard* (the one) *al-Jami* (who combines all power). Some people use these un-Islamic terms to describe a person they call, 'al- Ghauth'. They claim that he provides aid to the creation by giving them victory and sustenance and grants assistance to angels and fish! These descriptions are similar to what the Christians falsely claimed about Jesus and what *al-Ghaliyah*¹ claimed about 'Ali ibn Abi Talib². This is clear *Kufr*, and those who utter it will be required to repent, otherwise they will be executed³. Nothing created, whether an angel or a human being, can ever be a source of aid to the creation. This is why Islam considers as clear *Kufr* what philosophers claim regarding the existence of, 'Ten Minds', meaning, 'Ten Angels'⁴, in addition to, what Christians claim about Jesus⁵, and similar statements.

Those who use the term, 'al-Ghauth', also claim that there are more than three hundred men called, '*an-Nujabaa*' (the noble ones), among whom seventy are chosen to be, '*an-Nuqabaa* (the representatives). From

^[1][*Shiite* sects]

^[2][For instance, the *Nusairiyyah* claim that 'Ali is Allah; may Allah curse this and similar sects, such as *as-Saba-iiyah*]

^[3][by Muslim Authorities]

^[4][who are claimed to control the universe!]

^[5][that he is divine]

them, there are forty who are called, '*Abdal*¹', seven of whom are, '*Aqtab* (poles)', four of whom are, '*Autad* (pillars)', among whom is *al-Ghauth*. They also claim that *al-Ghauth* resides in *Makkah* and whenever the people of the earth experience a calamity and require help, they request help from the more than three hundred men (*Nujabaa*), who request the help of the seventy (*Nuqabaa*), and the seventy refer to the forty (*Abdal*), and the forty to the seven (*Aqtab*) and the seven to the four (*Autad*) and the four to the one (*al-Ghauth*). Some of them might add to or delete from this list and change the names and grades, because these people have conflicting opinions concerning this matter. Some of them also claim that a green paper descends from heaven to the *Ka'bah* stating the name of the current *Ghauth* and his *Khidhr*² -according to those who add the grade of *Khidhr* to the list; they claim that for every generation, there is a *Khidhr*! All these claims are certainly false and do not rely on a shred of evidence in the Book of Allah, sub`hanahu wa-ta`ala, or the *Sunnah* of His Messenger, *salla allahu `alaihi wa-sallam*. Never has any of the *Salaf* of the *Ummah*, its noted Imams, or any righteous Shaikh ever approved of such claims. It is a fact that our master, the Messenger of the Lord of the worlds, *salla allahu `alaihi wa-sallam*, and Abu Bakr, `Umar, `Uthman and `Ali were the best creation in their time. Yet, they resided in *Madinah* not *Makkah*³!

^[1][whenever one of them dies, another *Badal*, or replacement, takes his place]

^[2][whom Prophet Moses (ﷺ) accompanied and benefited from; refer to the *Quran* [18:60-82]]

^[3][Therefore, none of them was the *Ghauth* of his time. But, according to *Sufis*, the *Ghauth* exists in every generation,=

Some people narrate a *'Hadith* they attribute to Hilal, the servant of al-Mughirah ibn Shu'bah, claiming that he was one of the seven (*Aqtab*). This *'Hadith* is false according to the consensus of scholars knowledgeable in *'Hadith*. This is the true conclusion about the *'Hadith* under discussion, even though it and similar *'Hadiths* were collected by Abu Na'eem, in *'Hilyatu Al-Auliya*, and also found in books authored by Shaikh Abu Abdul Ra'hman al-Sulamy. Do not be deceived by this fact, for these books contain authentic, *'Hasan* (acceptable), *Dha'eef* (weak), as well as, *Maudhu'* (fabricated) *'Hadiths* that are clear lies, according to the consensus of the scholars of *'Hadith*. Sometimes, these collectors of *'Hadith* collect various narrations and stories without distinguishing between authentic and weak or fabricated narrations. People with knowledge in *'Hadith*, on the other hand, do not collect such narrations, because the, *Sahih* [Muslim (1)], reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

"مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يُرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ."

"Whoever reports a 'Hadith and attributes it to me, while knowing that it is a lie, is one of the liars¹."

Muslims know that they are required to invoke Allah, Alone without partners and without associating anything or anyone with Him, so that He ends the various calamities they suffer from, grants them what they hope for, fends off what they fear and removes hardships. They

=resides in *Makkah* and is the best member of his generation, enjoying all the described imaginary powers!]

^[1][or one of two: the one who fabricated the *'Hadith* or the one who knowingly conveyed it]

invoke Him during *Istisqaa* (for rain) and *Khusuf* (Eclipse), and so forth. Muslims are never permitted to ask for their needs from other than Allah. Even the *Mushriks* during the time of *Jahiliyyah* (before Islam) used to invoke Allah without intermediaries [during calamities], and Allah accepted their supplication. Do you think that after Muslims embraced *Tau`hid* and Islam, Allah did not accept their supplication, except through invented notions that He did not legislate? Allah, the Exalted, the Most Honored, said,

﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ﴾

what translated means, {*And when harm touches man, he invokes Us, lying down on his side, or sitting or standing. But when We have removed his harm from him, he passes on his way as if he had never invoked Us for a harm that touched him!*}¹, and,

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ﴾

{*And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone)*}². Further, Allah, sub`hanahu wa-ta`ala, said,

^[1][10:12]

^[2][17:67]

﴿ قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٠﴾ بَلْ إِلَٰهُهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴾

{Say (O, Muhammad): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful! Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!"}¹, and,

﴿ وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٦١﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴾

{Verily, We sent (Messengers) to many nations before you (O, Muhammad). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility. When Our Torment reached them, why then did they not believe with humility?

^[1][6:40-41]

But their hearts became hardened, and Shaitan (Satan) made fair-seeming to them that which they used to do}¹.

¹[6:42-43]

The Prophet (ﷺ) and His Companions Never Invoked Other Than Allah, not the Angels and Certainly not the *Ghauth*

The Prophet (ﷺ) performed *Istisqaa* for the benefit of his companions, with and without a prayer¹. He, *salla allahu `alaihi wa-sallam*, performed the *Khusuf* (*Kusuf*, eclipse) Prayer and the *Qunut*², which is a *Du`aa* recited during prayer. While reciting *Qunut*, the Prophet (ﷺ) invoked Allah for victory against the *Mushriks*. Such was the case with the Rightly Guided Caliphs after him, Imams of Islam and righteous Shaikhs of Muslims³.

[In addition to the above mentioned *Sufi* misguidance,] there are three baseless, false themes that are being repeated. They are: *Babu an-Nusairiyyah*⁴, *Muntadhar ar-Rafidhah*⁵, and the *Ghauth* of the ignorant⁶. *An-Nusairiyyah* claim that they have a *Bab* (door), who

^[1][Refer to the third volume of this translation for the description of *Salatu al-Istisqaa*]

^[2][both of which were duly described in the second volume of this translation]

^[3][They always and only invoke Allah, the Exalted]

^[4][a *Shiite* sect that worships `Ali ibn Abi Talib; the *Bab* is a certain person whom they designate to assume powers that are similar to *al-Ghauth's* powers]

^[5][or, the *Mahdi* of the *Shiite*; they claim that he disappeared centuries ago and they await his return before the end of the world to bring aid to the *Shiites* and produce the original text of the *Quran*, or so they claim]

^[6][*Sufis* and those who imitate their deviant ideology]

sustains the world. This *Bab* exists¹, but, what the *Nusairiyyah* claim about him is absolutely and utterly false. As for Muhammad ibn al-`Hasan *al-Muntadhar* [the *Mahdi* of the *Shiites*²] and the *Ghauth*, who is claimed to reside in *Makkah*, they do not exist at all.

Also untrue is the claim that *al-Ghauth al-Jami`* sustains the *Auliyya* (loyalist friends) of Allah and knows them all. Abu Bakr and `Umar did not know all the *Auliyya* of Allah, nor did they sustain them. Consequently, how can these deviant, deceived liars [*Sufi Ghauths*] know all the *Auliyya*? [On the Day of Judgment], the Messenger of Allah, the master and chief of all of the children of Adam, will only know those of his *Ummah* who came after him by the marks that Allah makes [on their hands and

[¹] [meaning, he is a man appointed by this disbelieving sect to be their *Bab*]

[²] [A. A. `Hijazi said in his book, "But, Some of its Signs Have Already Come", "Before we start mentioning the second coming of Jesus, the Son of Mary, we will mention the story of *al-Mahdi*, Muhammad ibn Abdullah (of the Prophet's offspring). *Al-Mahdi* will appear just before the coming of Jesus, peace be upon him. *Al-Mahdi* will lead the Muslim Nation with justice and kindness and establish Allah's Rule. A righteous Caliphate will reappear, after earth will have had its share of injustice and tyranny. Jesus, the son of Mary, will pray behind *al-Mahdi*, who will spend money on his subjects without counting it, along with many of his other righteous deeds that were mentioned in several authentic '*Hadiths*.'"

We should state that there are numerous narrations that report the tale of the *Mahdi*, who will be born before the end of time and become a righteous leader for the Muslim Nation. These '*Hadiths*' are of the highest authentic grade, *Mutawatir*, according to several major scholars of '*Hadith*.]

faces] from *Wudhu* (Ablution), that being *al-Ghurrah*¹ and *at-Ta'hjeel*².

There are numerous *Auliyaa* for Allah and only He knows their entirety and total number. With regards to the prophets of Allah, for whom Prophet Muhammad (ﷺ) is the leader and the spokesman, he, peace be upon him, did not know all of them. Allah, the Exalted, the Honored said,

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ﴾

{And, indeed We have sent Messengers before you (O, Muhammad); of some of them We have related to you their story and of some We have not related to you their story}³.

Furthermore, we should state that Prophet Musa (Moses) did not previously know *al-Khidhr*, nor did *al-Khidhr* know Musa. When Prophet Musa, peace be upon him, greeted *al-Khidhr* by saying, "*As-Salamu `alaikum warahmatullah*", *al-Khidhr* said to him, "Do they know *Salam* in your land!" Musa, peace be upon him, said to *al-Khidhr*, "I am Musa." He said, "Musa of the Children of Israel?" Musa said, "Yes."⁴ *Al-Khidhr* had previously heard about Musa, but he did not know him personally.

All these facts compel us to state that whoever claims that he or anyone else is the chosen (*Naqeeb*, or

^[1][a light that radiates from their faces]

^[2][a light that radiates from their hands and feet]

^[3][40:78]

^[4][Al-Bukhari (119)]

representative) for *al-Auliyyaa*, or that he knows all of them, has uttered a [manifest] falsehood.

What About *al-Khidhr*

The correct opinion the scholars took regarding *al-Khidhr*, is that he is dead; he did not live to witness the dawn of Islam¹. And even if *al-Khidhr* had lived until the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), he would have had to believe in our Prophet, *salla allahu `alaihi wa-sallam*, and perform *Jihad* under his leadership, the same as Allah commanded Muslims regarding Prophet Muhammad, *salla allahu `alaihi wa-sallam*. Also, *al-Khidhr* would have lived in *Makkah* where the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) lived, then moved to *Madinah* with him², accompanied his companions in *Jihad* and helped them establish the religion, rather than accompanying a *Kafir* people in order to mend their ship. Certainly, *al-Khidhr* would not have been absent from accompanying the best nation to have

[¹] [Al-Bukhari (113) and Muslim (4605) narrated that `Abdullah ibn `Umar said,

صَلَّى بِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ فِي آخِرِ حَيَاتِهِ فَلَمَّا سَلَّمَ
قَامَ فَقَالَ: "أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ فَإِنْ رَأَسَ مِائَةَ سَنَةٍ مِنْهَا لَا يَبْقَى مِنْ
هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ."

"Once, the Prophet, *salla allahu `alaihi wa-sallam*, led us in the '*Isha*' prayer during the last days of his life and after finishing the prayer (with *Taslim*) he said, 'Do you realize (the importance of) this night?' No one present on the surface of the earth tonight will be living after the completion of one hundred years from this night.'"]

[²] [and thus, abandon *al-Ghauth*; this is another proof that the myth of *al-Ghauth* is a fabricated, deviant lie]

ever been raised for mankind. And why should he hide from the companions [had he been alive during their time], when he was living among the *Mushriks* and did not hide from them?

Further, Muslims have no need for *al-Khidhr* or anyone else, either in matters of religion or the *Dunya* (this life). Muslims take their religion from the Messenger, the unlettered Prophet (ﷺ), who taught them the Book (the *Quran*) and the *Hikmah* (his *Sunnah*). This is the same Prophet (ﷺ), who told them that,

"لَوْ أَصْبَحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ."

"If Moses were to be alive among you, and you then follow him and abandon me, you will have deviated (from the Straight Path).^[1]" Furthermore, during Jesus' second coming, he, peace be upon him, will rule Muslims with the Book of their Lord and the *Sunnah* (traditions) of their Prophet (Muhammad ﷺ).^[2] What need do Muslims

^[1][Ahmad (15303) and ad-Darimi (436), using slightly different narrations]

^[2][Muslim (224) reported that Abu Hurairah, may Allah be pleased with him, said that Allah's Apostle, *salla allahu 'alaihi wa-sallam*, said,

"كَيْفَ أَنْتُمْ إِذَا نَزَلَ فِيكُمْ ابْنُ مَرْيَمَ فَأَمَّاكُمْ مِنْكُمْ؟" قَالَ ابْنُ أَبِي ذَنْبٍ: فَأَمَّاكُمْ بِكِتَابِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

"What will be your state when 'Eesa, the son of Maryam, descends among you and *Ammakum Minkum*?" Ibn Abi Dhi'b said that, '*Ammakum Minkum*', means, 'Rules you by the=

have for *al-Khidhr* or anyone else; Muslims were informed by their Prophet, *salla allahu 'alaihi wa-sallam*, that, “*How can an Ummah perish, while I am in its beginning and Jesus is in its end?*” These two honorable Prophets -Jesus and Muhammad, along with Ibrahim, Musa and Nu'h are the best of all Messengers, peace be upon all of them. They did not hide from their nations, whether the commoners or the noble members of their nations. Why would *al-Khidhr*, who is in a lesser grade than these honorable Messengers of Allah, hide from Muslims, had he lived until the time of the Prophet (ﷺ)? If *Khidhr* was alive during their time, why is it that the Prophet (ﷺ) and the Rightly Guided Caliphs never mentioned this fact, or told the Muslim *Ummah* about it?

If a person claims that *al-Khidhr* was the *Naqeeb* (representative) of all of the *Auliya*, he will be asked, “Who appointed him a *Naqeeb*?” Indeed, the best of Allah's *Auliya* were the companions of Muhammad, *salla allahu 'alaihi wa-sallam*, yet, *al-Khidhr* was not present with them [nor did they appoint him as their *Naqeeb*]. As for the various stories and accounts claiming that some people saw and met *al-Khidhr*, some of them are outright lies and some are mistakes. A person may meet a person he falsely thinks is *al-Khidhr* and spreads the news that he saw *al-Khidhr*! Similarly, some of the *Rafidhah* (Shiites) occasionally claim to have seen the *Ma'sum* (immune from error), *Muntadhar* (awaited) *Imam* (their *Mahdi*)¹. It was reported that once, *al-Khidhr* was mentioned to Imam

=Book of your Lord, the Exalted, the Most Honored (the *Quran*), and the *Sunnah* of your Prophet (Muhammad), *salla allahu 'alaihi wa-sallam*.”]

[¹][The *Mahdi* of the *Shiites* does not exist, except in their minds, and will never come to them.]

Ahmad, who said, "He who refers you to an absentee [non-existent] person, has not done you justice. Satan throws such falsehood on people's tongues (and minds)." We explained this topic in detail in another book.

The Ruling Regarding Calling Someone, ‘*al-Qutb*’, or, ‘*al-Ghauth*’

If one means by calling someone *al-Qutb*, *al-Ghauth*, *al-Fard*, *al-Jami`* that such a person is better than his contemporaries, then it is possible for this meaning to be correct [that is, if he is not given the described imaginary powers]. But, it is also possible that there are two equally righteous people, or three or four living at the same time. One cannot say for sure that only one person is the best of mankind in a certain generation [except through revelation from Allah].

But, even if there was a man who was the best among his contemporaries, calling him *al-Qutb*, *al-Ghauth* *al-Jami`* is a *Bid`ah*. Allah did not reveal an authority that legislates using these terms, nor were they ever condoned by anyone among the *Salaf* and Imams of the *Ummah*. Even when the *Salaf* believed that a certain person was the best among their contemporaries, they would not give him these or similar titles. In contrast, some misguided people claim that the first *Qutb* was al-`Hasan ibn `Ali ibn Abi Talib (the prophet’s grandson). They go on to claim that this ‘post’ was inherited through successive generations. Indeed, these and similar false claims are not acceptable to followers of the *Sunnah* and even to the *Rafidhah* (*Shiites*).

It was told that some Shaikhs who believe in the existence of a *Qutb*, *Fard*, *Ghauth*, *Jami`*, stated that the *Qutb*’s knowledge is equal to Allah’s Knowledge and his ability equals Allah’s Ability. According to this false claim, the *Qutb* knows all that Allah knows and is able to do all that Allah is Able to do. Some people also claim these powers to the Prophet (ﷺ), then al-`Hasan, continually, until it reached their own Shaikh! I previously

stated that this is clear *Kufr* and constitutes an utter ignorance. Furthermore, even claiming this of the Messenger of Allah is *Kufr*, let alone anyone else. In fact, Allah, sub`hanahu wa-ta`ala, said,

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ﴾

{Say (O, Muhammad): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel"}¹, and,

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَاسْتَكْرَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ﴾

{Say (O, Muhammad): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me"}². Further, Allah said,

﴿ يَقُولُونَ لَوْ كَان لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ﴾

{Saying: "If we had anything to do with the affair, none of us would have been killed here"}³, and,

[1][6:50]

[2][7:188]

[3][3:154]

﴿ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ﴾

{They said, "Have we any part in the affair?" Say you (O, Muhammad): "Indeed the affair belongs wholly to Allah"}¹. Also, Allah, sub`hanahu wa-ta`ala, said,

﴿ لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَبُهُمُ فَيَتَّقَلِّبُوا خَائِبِينَ
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ
ظَالِمُونَ ﴾

{That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. Not for you (O, Muhammad, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Dhalimun (polytheists, disobedient, and wrong-doers, etc.)}², and,

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴾

{Verily! You (O, Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}³.

Allah, the Exalted, commanded us to obey His Messenger, *salla allahu `alaihi wa-sallam*, when He said,

^[1][3:154]

^[2][3:127]

^[3][28:56]

﴿ مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ﴾

what translated means, *{He who obeys the Messenger (Muhammad), has indeed obeyed Allah}*¹. He also commanded us to imitate and follow the Prophet's example,

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

{Say (O, Muhammad to mankind): "If you (really) love Allah then follow me (accept Islamic Monotheism, follow the *Quran* and the *Sunnah*), Allah will love you"}². Allah, sub`hanahu wa-ta`ala, ordered us to honor, respect and aid the Prophet (ﷺ), stating and describing his rights on us in the His Book and the Prophet's *Sunnah*. He ordained for us that the Prophet (ﷺ) become the dearest person to us, more dear than our own selves and our families by saying,

﴿ النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ﴾

*{The Prophet is closer to the believers than their ownelves}*³, and,

^[1][4:80]

^[2][3:31]

^[3][33:6]

﴿ قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾

{Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment)}¹. Also, the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

"وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ."

"By He in Whose Hand is my soul! None among you will attain Eeman, until I become dearer to him than his offspring, his parent and all other people."² Once, `Umar, radihiya allahu `anhu, said to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), "O, Messenger of Allah! You are dearer to me than everything, except for my own self." He, salla allahu `alaihi wa-sallam, said,

"لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ."

[1][9:24]

[2][Al-Bukhari (14) and Muslim (63)]

"*Nay, by He in Whose Hand is my life! Until I become dearer to you than your own self.*" `Umar said, "You are now dearer to me than my own self." The Prophet, peace be upon him, said,

"الآن يَا عُمَرُ."

"*Now, O, `Umar!*"¹. Allah's Messenger, peace be upon him, also said,

"ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ."

"*Three (virtues) whoever has them, will feel the sweetness of Eeman: whoever Allah and His Messenger are dearer to him than anyone else, and whoever loves a person just for Allah, and whoever hates to revert to Kufr, just as he hates to be thrown into the Fire.*"²

Allah stated and described in His Book the rights that He Alone deserves and specified His Messengers' rights and the believers' rights on each other. We explained these rights with detail, on another occasion. For example, Allah stated that,

^[1][Al-Bukhari (6142)]

^[2][Al-Bukhari (15) and Muslim (60).]

Therefore, Allah did not assign to His Apostle the imaginary powers *al-Qutb* is claimed to have!]

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ
الْفَائِزُونَ﴾

{*And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones*}¹. Therefore, obedience is for Allah and His Messenger, while *Taqwa* (fear) and fright are for Allah Alone. Further, Allah sub`hanahu wa-ta`ala said,

﴿وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ
سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ﴾

{*Would that they were contented with what Allah and His Messenger gave them and had said: "Allah is Sufficient for us. Allah will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allah (to enrich us)"*}². Therefore, giving is for Allah and His Messenger, while imploring is suitable for Allah alone. Allah sub`hanahu wa-ta`ala also said,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

{*And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it)*}³. The *Halal* (permissible) is therefore what Allah and His

^[1][24:52]

^[2][9:59]

^[3][59:7]

Messenger render *`Halal*, and the *`Haram* (impermissible) is what Allah and His Messenger render *`Haram*. As for being sufficient, it is only for Allah, just as Allah said,

﴿ وَقَالُوا حَسْبُنَا اللَّهُ ﴾

{*And they said: "Allah (Alone) is Sufficient for us"*}¹; they did not say, "Allah and His Messenger are sufficient for us." Allah, sub`hanahu wa-ta`ala, also said,

﴿ يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾

{*O Prophet (Muhammad)! Allah is Sufficient for you and for the believers who follow you*}², meaning, Allah is Sufficient for you, and He is also Sufficient for the believers who followed you. This is the correct method of explaining this *Ayah*. Finally, we previously stated that the words that Prophets Ibrahim, *salla allahu `alaihi wa-sallam*, and Muhammad, *salla allahu `alaihi wa-sallam*, recited,

^[1][3:173]

^[2][8:64]

were "*Allah is sufficient for us, and Exalted He is as a Helper¹.*"

^[1][Therefore, and according to these *Ayat* and *Hadiths*, Allah, sub`hanahu wa-ta`ala, did not assign to His Prophet, *salla allahu `alaihi wa-sallam*, any of the imaginary powers the *Sufis* give to their *Qutb*!]

Allah, the Exalted and Ever High, has more knowledge and wisdom. Allah's prayers be on His best creation, our Master Muhammad, and on his household and companions.

